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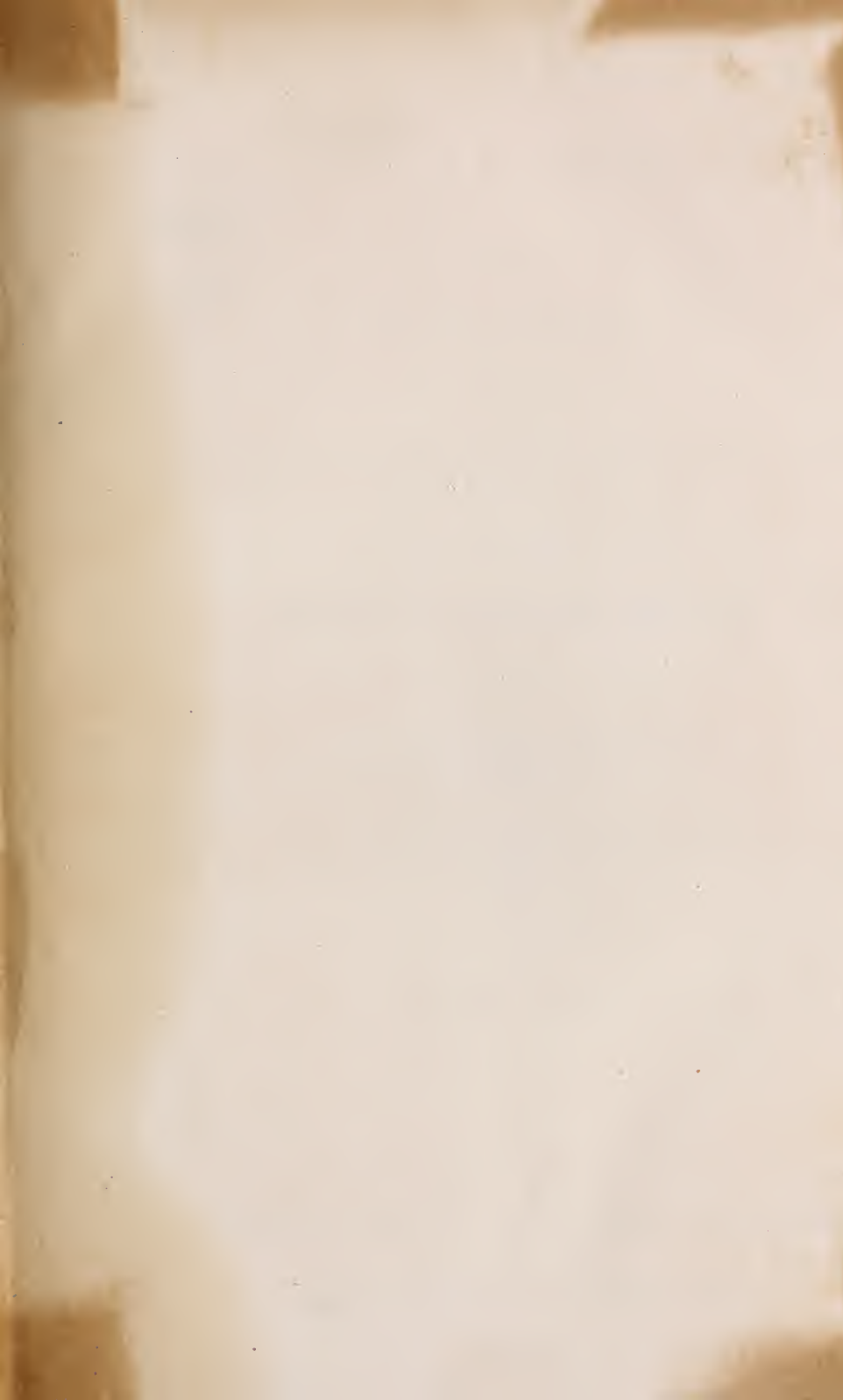
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## FOREIGN MISSIONARY CHRONICLE.

VOL. XIV.

MARCH, 1846.

No. 3.

## Board of Foreign Missions.

**India: Furruckhabad Mission.**

THE SIXTH ANNUAL REPORT—STATIONS AT PUTEHGURH AND FURRUKHABAD; 1845.

THE experience of another year in missionary labour has served to deepen the impression we have ever entertained of its importance, responsibility and arduousness; and at the same time we have been taught to feel our unfitness and unworthiness to occupy a post of so much honour and difficulty. We have also been made to feel at times by occasional sickness, that our labours may not be necessary for the prosecution of this blessed and happy work, but our consolation and comfort is, that God can raise up better instruments and endow them with more efficient qualifications. To some of our number the past year has been one of severe trial and affliction. Brother and sister McAuley have been called to part with two of their little ones, who were taken from a sinful world to a place, we trust, where sin never enters or defiles. Sister Wilson has also been a sufferer most of the time. And at one time it was thought that brother Rankin's health had become so impaired that he would be obliged to spend a season in the 'Hills,' but now no such fears are apprehended. But, notwithstanding these 'light afflictions,' we have abundant cause for thankfulness that our lives have been spared, and that we are still permitted to do something for a cause we so much love, and for whose promotion we count no sacrifice too great. We now submit a particular statement of our labours for the year past, calling your attention first to that important and divinely-instituted branch of our labours, the

*Preaching of the Gospel.*

In this department, our labours are divided into three different branches, viz:—our regular Sabbath exercises, bazar preaching, and itinerations. With respect to the first of these, a sermon in Hindustani has been preached in each of our compounds every Sabbath. One of

these congregations numbers from thirty to forty and the other about eighty. They are chiefly composed of people who are in some way dependent on us for support. Besides these, some of the larger boys from our schools attend regularly every Sabbath, whilst many from the villages and city attend with more or less regularity. We are thus enabled to give them line upon line, and precept upon precept: consequently we regard these congregations, in some respects, as our most promising fields for preaching the Gospel. In regard to

*Bazar Preaching,*

we would remark, that during the winter and spring, the villages and city have been visited as usual for this purpose, but latterly, since the hot weather commenced, much less has been done in this department. This change has been partly owing to the hot weather, to sickness among us and to an increasing interest in other departments of our work: and partly because some of us are less sanguine in regard to the success of mere street-preaching in the city. For although it is true that we get our largest congregations in the streets of the city, and they usually listen with attention, and sometimes even appear deeply affected by what is said; yet, as they are mostly composed of the ignorant and degraded, who are either going to or from market, or are going and returning from bathing in the Ganges—as one man seldom waits to hear a whole discourse, and as we rarely recognize the same face on two successive days, we believe that men under such circumstances are not likely to consider those things which belong to their everlasting peace. Therefore it is that some of us feel less zealous in this department of labour. Still we are not prepared for entirely abandoning it, for in the villages it is our only hope for the present, and even in the city has its excellencies as well as its defects. But we do hope, the day is not far distant when we may have houses consecrated to the Lord, where we may worship Him without disorder and confusion. The other remaining branch under preaching, is

*Itinerations.*

All the time and labour which could be devoted to this department of our work during the cold season, has been most cheerfully given to it, as we consider it one of the best means we enjoy, for spreading the truth abroad, for acquiring a correct knowledge of the country and people, and for invigorating our health and Christian graces. But sickness has here also prevented us from doing as much as we could have desired. Brother McAuley, in company with brother Porter, of the Lodianna mission, visited Shahjehanpore, Bareilly, Budaon, and a number of smaller towns and villages. They were out about three weeks, and found much in the country and people which renders it a very desirable field of missionary labour. Much of the land is of the first quality, and a large proportion of the people are Pathans, or Mussalmans claiming parentage from those Afghan princes who, about eight hundred years ago, bore their victorious standard into the plains of Hindustan. They still bear marks of intelligence and good breeding, which will make them interesting subjects for the conquest of the Gospel. In this tour these brethren found a large number of readers—distributed many books and tracts, and met with a people who heard the word with deep interest, though they sometimes were warmly opposed by the Mussalmans, who are generally fond of debate. When they returned, brothers Scott and McAuley spent about two weeks among the villages between this place and Mynpoory; and afterwards, brothers Scott and Rankin spent about the same length of time in visiting the villages a little farther north. Brother Wilson was out once, and Gopi Nath twice among the villages to the south and west of us. These excursions brought us chiefly in contact with the simple-hearted and superstitious Hindus, among whom we found a smaller number of readers and disputers, but their ignorance and degradation plead loudly their need of that Gospel which we preach. As intimately connected with this subject, we would now call your attention to the statistics, &c. of the

*Mission Church.*

During the year there has been an addition of four to our little church, making our entire number thirty-one; of whom eighteen are native members, and the others, with the exception of two, members of the mission. English preaching has been regularly observed every Sabbath morning, and in the evening also, a familiar social exercise in Hindustani for the native members, conducted by Gopi Nath. The preaching in English has been performed, as heretofore, by all the brethren in rotation, and the preparation required to be given to this ex-

ercise, has been both pleasurable and profitable. The new church building is now nearly completed, and will ere long be occupied. It is plain, but roomy and comfortable. We trust that our hopes and prayers may be realized in seeing it filled with true worshippers from the poor heathen around us. And why not, if the prayer of faith ascend from all parts of our Presbyterian Zion, and the Lord be *inquired of*, as he should be, in this matter? We record with gratitude that we have not been called, during the year now closing, to the exercise of a single case of discipline. This would not call for so distinct an acknowledgment in a country like America, but in a land like this, where Christian influence is so little felt—where there is but little of conscience to acknowledge and support the claims of truth, and where our native members, by early habits and education, have been entirely under the dominion of carnal and vicious principles, and exposed to the corrupting influences of heathenism, we feel particularly bound to record the fact as a tribute to their consistent walk and profession. And yet, at the same time we feel it to be as much due to truth and fairness to state another fact, which has occasioned us considerable solicitude. It is this. In their examination for admission to the Church, we have been almost invariably unsuccessful in our attempts to obtain from them a simple and unassisted statement of their feelings. This can only be accomplished by numerous and leading questions; and even when we have best succeeded, there appears a lamentable deficiency in their religious experience as to the heart-felt evil of sin, and the awful depravity of the heart. Their life is not so much a life of faith, and their works not so much works of righteousness, as they should be. Their salt has but little savour, but yet we are thankful to say that it has some. We mention these things in order to draw out your sympathies and your prayers in behalf of these babes in Christ; for they not only *need* but *deserve* a daily remembrance at the throne of grace. May the Lord abundantly bless to them the means of grace they enjoy, and accomplish in them the peaceable fruits of righteousness, and to his blessed name shall be all the praise and glory. The remaining part of our report will embrace the subject of schools.

*The City School*

has been removed into a larger building, which was formerly occupied by the Government school, before it was discontinued. And as it is now without a rival, it occupies a higher place in the eyes of the natives; and as we think its prospects for usefulness have been increased, we have endeavoured to give it more of our time and attention, and the consequence is, that from

the time of the dismemberment of the Government school till the present, our school has been gradually on the increase. The number of boys now on the list is one hundred and thirty-five, with more than one hundred in regular attendance. Many of these boys are from the higher castes and most respectable families in Furrukhabad. There are eight boys in the first class, and there have been as many as fourteen part of the year in the second. These boys have been studying English Grammar, Geography, History and the Bible; and the first class has also commenced the study of Geometry.—We endeavour to give them a correct knowledge of all their studies, and special efforts are made to remove any erroneous and superstitious ideas they may have imbibed, and give them correct notions in religion, as well as in science. The histories they read, appear to have been written for the very purpose of exposing the folly and falsehood of Idolatry. *The Bible* is our great text-book—it is read in English, Hindi, Urdu, Persian and Sanscrit. In the English, we make them first read part of a chapter, translate the same into Urdu, and then give and hear explanations both in English and Urdu. With the more advanced classes each important doctrine is discussed, its principles and bearings carried out and applied; and the contrary doctrines, where such exist among the Hindus or Mussalmans, contrasted in a friendly manner. This brings us directly in contact with their minds, and enables us to learn their modes of thinking and reasoning, and to hear and answer their objections to the Gospel. We have not been permitted to see any conversions from this school, but the amount of ignorance and prejudice which has been removed, and the amount of Bible truth which has been communicated to the minds of these youth, strengthen us to believe that these efforts are not in vain, but in God's appointed time, many of these young men will be gathered with the followers of the Lamb.

#### *The Orphan School*

continues in the same prosperous condition as reported last year, containing forty-eight boys and fifty-four girls—in all, one hundred and two children; four of whom have been admitted during the past year, and six married and settled in the village. The removals by death have been few, notwithstanding the cholera and other diseases have been unusually prevalent. As was mentioned in our last report, the school is divided into two departments, that of the girls' and boys'. In the girls' department there has been no change in the course of instruction pursued last year. The number of classes and the studies are the same. The first class, in addition to a knowledge of Hindi, have been taught reading, writing and arithmetic in English, and

the other classes part of the same only in Hindi. Besides this, they have given a large portion of their time to worsted and other fancy work, which has aided considerably in their support. In the boys' department there has been no marked alteration of the plan hitherto reported. The first and second classes have been pursuing the same studies in English, Persian and Urdu, and the other classes in the vernaculars. Besides their studies in school, four of the most advanced and promising boys have received private instruction, and their whole time given to the attainment of such knowledge as will fit them for future usefulness as teachers and assistants.—The first of these has been under the care of brother Wilson, and has, in addition to those studies previously reported, been taught ancient History, Logic and Latin. He is already rendering good service as an assistant teacher in the school, and will ere long, we hope, be still more efficiently employed as a catechist in the Mission, for which station his advanced studies and piety seem to indicate unusual qualifications. The other three boys have been under the care of brother Walsh, and have been taught, besides those studies hitherto reported, Natural Philosophy, Church History, and Natural Theology. They have also made pleasing proficiency in book-keeping, but in no respect has their improvement been more satisfactory than in the thought and precision of expression manifested in their weekly compositions. In regard to one of these boys, however, we are sorry to be compelled to add, that our hopes have been sadly disappointed. About three months ago he was detected in the commission of sin, and consequently has been deprived of the privilege given him of devoting all his time to study. It may be well to state, that he was the only one of this class who has not made a profession of faith in Christ, and was associated with the other boys simply because he manifested considerable talent and fondness for study, and was, as we thought, one of those who appeared to be not far from the kingdom of heaven. In this connection we would reiterate an idea contained in our last report, that this department holds out to us a prospect of more immediate success than any other branch of our labours. And the reason is, because the children are entirely, day and night, under our control, and by being secluded altogether from heathenish influence, are enjoying a constant and healthy religious culture: and hence their whole intellectual and moral character may properly be said to be more Christian than heathen. Consequently, should any of these dear youth experience a change of heart, they bid fair to accomplish more for the purity and welfare of the Church than many adult converts, who must necessarily retain some at least of the prejudices and habits contracted in early life and more mature age. But as

nearly all of them are from the lower castes in society, they could never be so efficient in bazar preaching, as those of higher castes from the heathen, who can command influence, and secure a hearing for the Gospel where the others could not. Still we look upon the school as a most precious nursery for our little Church.

#### *Bazar Schools*

have been continued, but the difficulty of getting suitable teachers, and the scarcity of funds devoted to this purpose, have caused a decrease in their number. At this time we have but two, properly so called, as those in the city have been merged into the city school, or are taught in the same house, and are under the same superintendence, but distinct as to expense. They are doing very well at present. One of the others has been established this year in a village near the orphan school, and has twenty-five boys, several of whom read the word of God in their own tongue. The other is the one we have frequently mentioned in our reports, as taught by a man who is a kind of formal Christian, and though he has never been baptized, we think teaches and explains the word of God with much faithfulness. It numbers thirty-two boys, and we hope is exerting a good influence in favour of the Gospel of the grace of God.

#### *Concluding Remarks.*

In concluding our report, we would mourn that we see so much in the retrospect for true humiliation and repentance. We cannot but feel, that had we more willing and devoted hearts, more zeal and love for souls and the blessed Saviour, our labours would have been attended with more apparent success than we have been permitted to communicate. And yet we know that no amount of *means*, however great they may be, can ever result in the conversion of this people, unless the Spirit of the living God impart to them his divine energy. This is peculiarly true of India as a Mission field, guarded as it is by the barriers of caste and superstitution on the one hand, and on the other by a system of religion so peculiar and admirably adapted to corrupt human nature, and so making a part of the national laws and prejudices, as to bid defiance to every human effort to disturb it. To substantiate this, we would simply advert to two remarkable and undeniable facts, which stand out in bold relief on the pages of human inability to accomplish this people's conversion. We allude to the insuperable barrier caste has proved to every effort of Islamism on the one hand, and Popery on the other. For ages India bled and groaned under Mohammedan domination, and Hinduism was insulted by the spoliation of her temples, by bitter tortures and cruel

death, and yet she withstood every indignity offered to her, by her Moslem oppressors, binding her hundred of millions together by her chains of caste as with fetters of iron. And so it has been with all the efforts and machinations of the Papists, who resorted to every means, little and deceptive—declaring themselves Brahmans, adopting the native dress, daubing their bodies with filth, and mixing in heathen processions, but all in vain, as the famous *Abbe Dubois* himself confesses. If, then, Hinduism and caste remain invincible and secure against the Mohammedan sword and Jesuitical chicanery, the utter insufficiency of all other human means is at once apparent. But our cause is *not dependent* on the workings of any mere human principles, however great, for its success and ultimate accomplishment. We rely on no arm of flesh, but upon the sure promises of Jehovah, who has pledged his Divine Word that our labours shall not be in vain, if undertaken and carried on in humble, fervent prayer and faith. Our trust and confidence is in God alone. With Him, caste is nothing—the corrupt fabric of Polytheistic Hinduism is nothing. The beams of the Sun of Righteousness will make bare their hideousness, and they will vanish to appear no more. And we know the day is coming, and hope it is near, when the hearts and consciences of the people around us will feel the power of Divine truth, and the inquiry from every quarter will be heard, “Men and brethren, what shall we do to be saved?” But whilst we draw our encouragement chiefly and mainly from the word of God, we are also cheered by the teachings of God's Providence in his dealings with Missions in other parts of the great field. We are animated and encouraged by the fact, that the first fifteen years of apparent fruitless missionary labour in Greenland, the sixteen in Tahiti, and the twenty in New Zealand, were not failures, but the prelude of happier and brighter days, in which the power of the Son of God was felt and his gracious will obeyed. We do not, then, despond. We may labour long, but not in vain. We feel it to be our duty and our privilege to break the bread of life to the poor heathen, and are willing, yea anxious, to wear out our lives in this blessed service. But, oh! how important that we should be remembered by the Committee and by the whole Church, in their daily supplications. We cannot close, then, without craving an interest in the prayers of the Church for fitness and faithfulness in the work for whose promotion she has sent us forth among the heathen, with an implied promise not to forget us at the Monthly Concert, and on all occasions, both public and private. Our closing request then is, ‘brethren, pray for us’—pray for our children, our native assistants, the dear youth under our care, and the poor heathen.



## India: Allahabad Mission.

ANNUAL REPORT, FOR THE YEAR ENDING SEPTEMBER 30, 1845.

During the year just closed, the Mission has had its measure of trials and encouragements. Several of the members have had turns of illness, some of them rather lingering and severe. Yet through the tender mercies of Him in whose hands we are, all are hitherto spared and permitted to attend to their respective labours. Some of our sister Missions have been still more severely afflicted than we. Some of their members, whom we highly esteemed, and tenderly loved, have been called to put off their earthly tabernacle, and have gone, as we trust, to their reward. Others of them, in consequence of ill health, are constrained to make changes, greatly, perhaps permanently affecting the sphere of their missionary labours. Their respective reports will, of course, bring these things before you. We could not, however, refrain from giving this much of expression to that sympathy which binds us to them and to their work.

The outline of our respective labours at this station, has been, with a few incidental variations, the same as the preceding year, a somewhat detailed statement of which was made in our report of last year.

Messrs. Warren and Owen spent each several months during the early part of last cold season in itinerating. An account of those itinerations has already been sent by the parties themselves, and reference will again be made to them in this report. The different parts of the Master's work committed to our hands will appear in their respective places as we proceed.

### I. *The Church.*

The condition of the native church has, on the whole, been such as to give us encouragement and satisfaction. The deportment of the members, with two or three slight exceptions, has been steady and quiet, exhibiting perhaps as high a measure of consistency as we have a right to expect, when we take into account their circumstances with their previous education and associations. Their appearance and manner, their devout, and sober, and intelligent attention to the instructions of the sanctuary, and ordinances of the Gospel, are such as, when seen in contrast with what they were in their former state, and with the character, and conduct, and condition of those around us still in a heathen or Mohammedan state, to fill us with devout and grateful feelings. Those of them who have occasion to be much in the bazar and in contact with native society, have sharp and severe trials. Especially the young man whom we baptized nearly two years ago, and who lives in the midst of the native city, and in the midst of

a large circle of family relatives, who are proud and bigoted Mohammedans, and bitterly hostile to his new religion—he has had trials peculiarly hard to bear. Hitherto through the sustaining grace of the Saviour, he has maintained his position with a steadfastness and consistency which has surprised and encouraged us. We baptized him with fear and trembling, lest from the peculiarity of his position and circumstances, he should be speedily lured or driven away from us. But there has been a regular, steady, and marked improvement in his moral and intellectual habits and stature, which has encouraged us much. The improvement has been such as to arrest the attention of Mohammedans themselves, and lead them to ask him, and also to ask about him, whence it is that he has, within the last two or three years, (i. e., since he became a candidate for baptism,) received such a new and kindly impulse to his mind and character? But though permitted thus far to rejoice over him, still we rejoice with anxiety. His trials are peculiarly severe, his circumstances peculiarly hazardous, and his mind is still weak. He is yet but a "babe in Christ." He has a strong claim on the sympathies and prayers of the church.

The other members generally are so much under the immediate protection of the Mission, that they are not exposed or tried in the same way. *Their* trials are chiefly those which are incidental to parties struggling with poverty, and too closely crowded together, for want of accommodations sufficiently capacious and comfortable to permit the cultivation of personal or family piety in favourable circumstances. Suppose, for sake of illustration, that the members of the most favoured church in America were crowded together in little huts of from fifteen to thirty feet square. This space in one, or at most two rooms, each with nothing but a mud wall of six or eight feet high to separate the families in their houses, where they could have almost no private conversation or secrets of their own, and their children and domestics, and every thing were in common, at least in collision, and commingle when outside of these narrow walls; could they be expected to have as much of respect for each other, and as much peace among themselves as they now have?

Indeed Christianity must so far modify the habits of Hindustan as to teach the people to build for themselves larger houses, and separate them more from each other, before there can be much of purity of morals, or either self-respect, or mutual respect amongst her inhabitants.

Again, the members of our church suffer from their nearness and constant intercourse with the minds and feelings and habits of the people around. This too may be illustrated by something at home. Those who live in the near neighbourhood of fens and marshes, where a

superabundant miasma is floating all the time in the air, will have generally a pale and sickly aspect. They may not have very much of positive or violent disease. But they will have occasional chills, and a something which will tell that their dwelling is exposed to noxious influences.

The statistics of the church during the year are contained in the following schedule, viz:

*Baptisms, (Infant)*—14. Of these 10 were of children in the Orphan Schools.

*Baptisms, Adults*—3.

*Received to the Communion on Examination*—9. Of these 6 were from our own Orphan Schools, and two others were formerly members of the Chunar Asylum.

*Received to the Communion from other churches*, 1.

*Dismissed, with certificate to join another church*, 1.

*Suspended*, 0.

*Excommunicated*, 0.

*Died, (baptized but not in communion)*, 1.

*Now in Communion, exclusive of the Mission*, 20.

It is our melancholy duty to make a few statements about one of our members whose mind is subject to occasional seasons of aberration. His name is Nathaniel; a fine little fellow of Mohammedan family, of amiable disposition, good education, and high promise as to usefulness before his mind gave way. About eighteen months or two years ago he began first to show symptoms of mental aberration. His mind seemed like a steam engine under high pressure, with all its machinery loose, and nothing to control or guide its movements. He quietly stole away from us in that state, and went to Jaunpore, and afterwards to Benares; there after a short time he was obliged to be confined in a lunatic asylum. About eight or ten months ago he returned to us apparently quite restored to sanity, yet showing a mind greatly debilitated and robbed of its former tension. As nothing had occurred at all to affect his moral or religious character, we gladly received him again to our communion. We were afraid to put him to any kind of effort that would draw severely on his mind or memory, we therefore gave him employment in the printing office, that which seemed best suited to his circumstances. Recently, however, his mind has again begun to waver and lose its balance. And he has again left us, (a few days ago), giving us sad and sure evidence of returning derangement. His aberrations nearly all are connected with religious subjects—at least begin in them. Some passage or subject of Scripture seems to engross his thoughts to a high degree; after a while he begins to have wild and extravagant opinions on it. Gradually the wildest extremes and incoherencies get complete and entire possession

of him, until time and physical remedies have restored his head to such a measure of health as enables the mind to resume her seat, and do her work in a feeble and jaded manner. His is a case which appeals to our strongest and tenderest sympathies. It runs beyond the ken or the control of mortals, and will not be fully understood till after the drama of this life has been closed, and the curtain which shuts us out from the invisible world removed.

## II. Bazar and Chapel Preaching.

In the streets and by the way-side we have seldom preached, during this year, chiefly on the ground that we have preferred our chapels, where our audience is quiet, and for the most part, present through the service. There is less within the house to attract their attention, and call off their minds from hearing the truth, and we thus feel that there is better ground of hope that the truth will find a lodgement in some heart, hitherto seared as with a hot iron.

On Sabbath morning, and Tuesday and Friday evenings of each week, a regular service has been held in these chapels, when the audiences have been respectable in number, and orderly in their demeanour. There appears to be a growing impression among the people that the service of God's house is not with noise and confusion, as in their temple worship, but that the worship of God requires the thoughts of the heart, that God, who is a spirit, may be worshipped in spirit and in truth. The contrast between their assembly and ours, their mode of worship and ours, is well calculated to elicit inquiry, if not to make an impression that theirs is not the worship which God demands at their hands. We have seen sufficient to warrant us to believe that our chapels will become fountains of living water to this people. We therefore earnestly desire to see their number increased, and the services conducted in them greatly increased. In addition to the chapels, a weekly service has been held on Tuesday evening in the Blind and Lepers' Asylum. Until this year this field was chiefly in the hands of Mr. M'Intosh, [a Baptist Missionary.] but in future it will look to us for the preaching of the word. The inmates form an audience of between thirty and forty very attentive hearers. Indeed they often show external signs of being convinced, and impressed by the word spoken to them. It is gratifying to know that so far from having a dislike to this service, they seem to enjoy it, so that when it has been omitted from sickness or other causes, they have inquired with interest, the reason of its suspension. The blind and lepers were objects of special favour to him who gave sight to the one, and healing to the other, and they should not be less esteemed by us who are ambassadors in his stead.

We are not aware that there is one from the bazar who may strictly be called an *anxious inquirer*, though there are several who read the Bible, and religious works, and frequently call to converse on the subject of religion. We need more grace, more of the Spirit's special influences, that we may preach the word in demonstration of the spirit, and of power.

The great mela, and other melas of this place, continue to receive a share of our strength and labour, but nothing in comparison to the wants of the people, and our convictions of the importance of sowing beside all waters, and being instant in season and out of season.

We hope that our growing acquaintance with the people, our increased knowledge and use of their language, our enlarging number of native assistants, will enable us to do much more in this department than we have heretofore been able to accomplish. Pray for us that while *one* plants, and *another* waters, God, would in his rich mercy, give the increase.

### III. *Boy's Bazar Schools.*

These continue nearly the same as to numbers, support and importance. We have six schools, each with a teacher, and in addition a native superintendent, who visits some one of the schools daily, and reports frequently to the Mission. This superintendent is a member of our church, and in his work has given us much satisfaction. He appears to be a Christian growing in knowledge and in grace, and gives promise of being a useful member of our Mission.

The teachers have, with one exception, manifested a desire to please us, in their efforts to advance the children in the various studies assigned them. We believe that less deception has been practised upon us than formerly, when the teachers were accustomed to teach their own books, in our absence, and also to refute and falsify the instructions given by us. We doubt much whether any of our teachers would desire to be found in such labour, even if the children were inclined to receive the instruction.

This very important change has been, probably, produced by the vigilance of our superintendent, in connection with the labours of our Mission. The teachers, with the children, attend our services on Sabbath morning, and the teachers of our Bible class on Sabbath afternoon, and both have the privilege, which some improve, of hearing the word preached in the chapel during the week. We also visit the schools weekly, for the purpose of examining and instructing the children, when we use the occasion as a favourable opportunity to invite the people to the study and searching of our Scriptures, as in them alone are found the words of eternal life.

The works read in the schools are as reported in former years, save the Hindi catechism recently translated by Mr. Wilson, and printed

at our press, with special reference to our Bazar schools. This catechism is the one published by our Board of Publication. We think it admirably adapted for children, and even for adults, in this country. We have introduced a catechetical exercise in these schools, both in our examinations on week-days, and after sermon on Sabbath morning. We hope this exercise will be found exceedingly useful in familiarizing the children with the doctrines of the Gospel, and through them we may be able to reach their parents and friends. The children have already shown an interest in committing the lessons, and we have often had large audiences listening with wonder at the fluency manifested by the children in their answers, and at the extent of their knowledge in things pertaining to God, and his wonderful works. In our questions we do not confine ourselves to the printed form; but ask such other questions as are suggested by the subject, in order to lead the children to think for themselves.

We have recently opened a school in Dhara-Ganj, on the bank of the Ganges, which is the citadel of this idolatrous city. This school has succeeded far beyond our best hopes, and indeed we may consider it the largest as to numbers, and quite as promising as our oldest schools. These schools average from twenty to thirty in daily attendance, and continue to be supported principally by the contributions of the people at the station.

In reviewing the past we are encouraged to continue our labours in this very important branch of our work, believing that in due time we shall reap if we faint not.

### IV. *Female Bazar School.*

In presenting the Annual Report of the Female Bazar School, we have great cause to feel thankful, that the Lord has preserved the lives of all the children in the school during the past year, not one death having occurred in that period, although the past season has been more than usually sickly among that class of natives who send their children to our school.

Six of the girls have been married since our last report, most of them under twelve years of age; their places have however been filled up by others.

Nearly the same course of instruction has been attended to as in the past year. The more advanced scholars have read through the Book of Genesis, and part of Isaiah, and the Gospel by Matthew and Luke, all in Hindi. They have committed to memory the introductory catechism, prepared by the Board of Publication, in Urdu and Hindi, besides many portions of Scripture, and several hymns.

The girls have made considerable proficiency in plain sewing, and have been able to make up

a large portion of their own garments. They have also made some improvement in marking.

On the 1st of January (of this year,) the school was removed from the Mission Chapel to a house fitted up as a school-room in Mr. Wray's compound. Since that time Mrs. Wray has had the entire superintendence of the school, assisted in teaching by Miss Jane Vanderveer. We are sorry to say, that in consequence of declining health, Miss V. will have to dissolve in a short time her connection with this school, where she has laboured with so much zeal and faithfulness, and return to America.

A Lala, or native male teacher, has been employed to instruct the girls in reading and spelling, the services of a native female teacher not being available. Judith, who was formerly a teacher in the school, but who had removed with her husband Malsahai to Mynpury, is expected soon to return again to Allahabad, and resume her former situation in the school.

The whole expenses of the school for the year, have been covered by the subscriptions made monthly by the English residents at the station, and donations from other friends living in different parts of the country. There is now a balance in the hands of the Treasurer in favour of the school.

The entire sum reported as expended by the Treasurer is, Co's. Rs., 761, or dollars 380, which sum has been laid out in the following manner. Three suits of new garments are provided for each girl on entering the school; this for sixty girls would amount to 180 full suits, many of these have frequently to be renewed in the course of the year, as these children wear out their clothes very fast. Each scholar receives every second day a small quantity of gram or pulse, and every alternate Saturday a pice, a copper coin, forty-four of which make one rupee, or half a dollar.

Fruit and native sweetmeats are occasionally given, the latter much less frequently than when the school was opened, and if found practicable without injury to the school, will altogether be dispensed with.

On the roll numbering sixty, from forty-five to fifty are in regular daily attendance. This is considered very good attendance in this country, where so many hinderances stand in the way of children whose parents are so very poor. The principal causes of non-attendance are sickness, marriages, and attending on the younger children, when their mothers are engaged at work in the fields.

In the rainy season, when few others would venture out of their houses, these poor children, thinly clad and badly fed, were sure to be present. Although requested by their teachers to stay at home when it rained very heavy, they seldom attend to the advice given to them, but came to school through rain and cold.

A native woman between twenty-five and thirty years of age, has requested to be received into the school. She has now been in the school for two months, and can read a little. She has no caste, and is desirous of learning to read the Scriptures in Hindi. She has travelled much through the country in her youth, visiting the sacred places as a pilgrim. Her employment for some time past in this city, was to put the dead bodies of the Hindus into the Ganges, from which she obtained a scanty support. She appears very studious, and takes great pleasure in committing hymns to memory.

Gungia, the blind girl mentioned in our last year's report, continues to commit passages of Scripture, hymns and catechisms. She is one of the most regular attendants at the school, and gives good attention to the sermon in the chapel on the Sabbath.

The school has been several times visited by Missionaries of other denominations, and Christian friends, and also by the members of our own Mission, who have expressed themselves much pleased with the answers given from the Scriptures and Catechisms. The teachers have visited several of the girls when dangerously ill, at their own houses, and were kindly received by the parents. The teachers usually gave a small present of tea, or a few pice when leaving the house.

It is gratifying to notice with what apparent pleasure these little heathen children sing the songs of Zion in their native tongue. Is it not to be hoped that many of them may yet feel the influence of the truth in various ways imparted to them? and that very many of these poor benighted pagan girls who received their first impressions of saving knowledge in this humble bazar school, shall sing in heaven, "the song of Moses and the Lamb."

The roll has been lately revised, and only the names retained of those girls who are in regular attendance.

#### V. *Orphan Girls' School.*

In this division of our labour we have been greatly cheered and encouraged, as our mission letters will have informed you, and we now notice the fact as a part of the things on which we are called to report.

About the middle of last year there was evidence of the presence of the spirit of God in this school, leading some of the children to more serious and thoughtful inquiry about their own salvation. This feeling was deepened and extended beyond the bounds of this school through the means of some pointed and paternal questions of inquiry, by Mr. Morrison, in reference to the spiritual interests of those whom he had been instrumental in gathering into this fold.

Another means of grace to the children was the departure of Mrs. Wilson to America,

which gave occasion to solemn inquiry among them, as to the improvement which they had made of the Christian instruction given them, and this occasion was improved by the Mission, to induce the children to decide as to whom they would serve. Some of them resolved to serve the Lord, and presented themselves for admission among his people. The Session, after a minute and searching examination, agreed to receive three of them, and they were accordingly welcomed on Nov. 24th to the table of the Lord. Since that period two others have made a public profession of their faith in Christ.

Of these we rejoice to say that they have given us much satisfaction in their own deportment, and we hope they are growing "in grace, and the knowledge of our Lord and Saviour, Jesus Christ."

Of the remaining children two are candidates for admission to the church, and the rest are quite young. Of the whole school we can say that there has been a marked change in their "walk and conversation." In the Bible class, private meetings, and public preaching on the Sabbath, and week-days, they have given an attention to truth that has made it a rich privilege to address them, and their tearful countenances have made us feel that preaching truth to inquiring souls, was solemn, very solemn work, and well might we join with the Apostle in the exclamation, "Who is sufficient for these things!"

They have spent their time as in former years, part in various studies, and part in different kinds of work. In neither has there been any change, save that in their course of Christian instruction, they have given special attention to reading the *Indian Pilgrim*, and *Pilgrim's Progress*, both works in Urdu, and peculiarly appropriate to the times of the past year.

The health of the school has been very good. Eunice, the one who has been blind, and almost an idiot for years, was taken from us in August. She died of king's evil. For years she has been unable to answer questions put to her, and manifested no desire to converse with her school-mates. Of her feelings and thoughts we know nothing, save that she had a reverence for God; for when the children were engaged in His worship, she always knelt with them.

To the school, several additions have been made, so that we now have seventeen in number, and two day scholars, of whom one is an orphan, brought up by Mrs. Thomas, our assistant teacher.

#### *The Mission High School*

consists of boys from the *Orphan Asylum* and of *day scholars from the city*. The number

of orphan boys is 30; about the same number as given in the last report. The studies of several of them during the past year, have been much interrupted by sickness; still, their general progress, has, on the whole, been encouraging. The studies are much the same as reported a year ago, with the exception that the first class have been reading Lardner's *Mechanics*, and have lately commenced *Euclid*. In Hebrew, they have read *Exodus*, and *Leviticus*; in Persian are reading the *Gulistan*, and *Martyn's New Testament*; are learning Arabic grammar, and reading the *New Testament in Arabic*, and are constantly attending to their vernacular tongues. The second class are doing pretty well in English studies, are reading a little Hebrew, and have commenced Persian. Three or four out of the eight, composing this class, have been almost constantly sick during the last eight months, and in consequence, the general progress of the class has been much impeded. One of the largest boys, and best scholars, has been received into the communion of the church during the year, and gives gratifying evidence that he has been born again. Others sometimes appear serious, and two or three, we hope, are becoming more and more deeply impressed. Yet it should be cause of humiliation to us that the Spirit's influences are not felt by more. With a few exceptions, the external deportment of the boys has been gratifying. It may be remarked that last April, for the purpose of giving simplicity to our proceedings, Mr. Freeman was relieved of the financial and secular care of the Orphan Asylum, and the entire charge of the institution committed to Mr. Owen. Mr. Wray, as before, continues to assist in teaching.

Of boys from the city, there are about a dozen. Some of them attend regularly and are doing well. Most of those who come are poor, and cannot give their time to study unless partially supported by us. We have therefore adopted a system of scholarships on a small scale. The amount of each scholarship is regulated by the length of time each recipient has been attending the school, regularity, punctuality, good behaviour, and proficiency in study. Two rupees per mensem is the highest we have yet given to any boy, and only one has received so much. We are satisfied that this system, if properly carried out, is a good one: it is adopted by all schools in this part of the country. At present, most of the higher classes of the people are unwilling to send their children to European schools, whether missionary or not. The demand for English here is by no means so great as at Calcutta, and the other Presidencies. There, the higher classes crowd the schools with a passionate desire to become accomplished English scholars. English is heard throughout Calcutta, and the latest newspapers and reviews from

Great Britain, are received and read with avidity by hundreds of educated natives. Not so in the North West Provinces, or even 100 miles from Calcutta. The Government Schools are usually taught by men of ability and experience, and yet it is found by statistical reports of eight English Schools, which have been established at the most favourable stations, that the *whole* number of scholars in daily attendance does not exceed 791,—a number that falls short of the average attendance of one school in Calcutta. Still, we think it desirable to encourage any thirst for English knowledge that we may discover, in hopes that divine grace may yet sanctify it to the noblest purposes. The system of education pursued here must be quite different from that pursued at the Presidencies, in order that our great end in education may be answered. The vernaculars are assiduously cultivated by us, so that the knowledge acquired by the student through the English language may at once be available in his own mother tongue.

#### *Itinerating.*

Messrs. Warren and Owen were requested by the Mission to attend the contemplated meeting of the Synod, at Futtehgurh, which was expected to take place on the 7th of December. They both preached on the way, going and returning. One of them attended the Me-la at Bithur, four days, with a native assistant, where he preached to large numbers daily, and distributed many books to readers from different places—a large proportion of whom were from Oude. Disappointed in their expectation of meeting the Synod, they continued their journey to Agra, and thence home. The principal incidents of these journeys have before been communicated, so that it is not necessary to relate them here.

Mr. Freeman spent several days of last cold season, among some of the neighbouring villages, west, south, and south-east from Allahabad. As is usual in such journeys, he met with incidents both of an encouraging and discouraging nature. These have also been communicated.

Mr. Wilson, while accompanying his family to Calcutta, preached as he had opportunity, and also in returning. We feel more and more convinced of the importance of preaching tours among the neighbouring towns and villages; our regret is that the climate allows us to engage in this work, only about four months in the year. We are exotics in this climate and cannot expose ourselves to its sickening sun, like the natives of the soil. This is one of the many powerful reasons why we should do our utmost in bringing forward as soon as possible, a well qualified and devoted native ministry. Such men could live in places where we cannot think of settling, and go at all seasons of the year unto different and even distant places.

#### *The Press.*

This department of our labour has been carried on as usual, and we have no remarks to make about it, except to describe some of the works mentioned below, and give our usual table of publications.

It will be seen that we have been publishing Hindi tracts, in the Kaithi character. The is a simplification of the Nagari, and in some places is much more extensively read than that. Of the tracts marked as printed in it, Nos. 1, 2, 3, 4, 6, are reprints from the same in Nagari, with no alterations excepting in the character in which they are written,—and therefore no further description is required, as they have been previously reported. No. 5 is a new tract, "Who is righteous?" in which it is shown that man is not so; the Hindi gods and sages are not so; Mohammed was not so, and the Lord Jesus Christ was so. The whole is pretty well done, and the inferences and application such as to promise much usefulness.

One new tract has been added to the Hindi list in the Nagari character; the "Remedy for the Guilt and Power of Sin." The substance of this is to show the sinfulness and helplessness of man, and that the sacrifice of the Lord Jesus Christ is the only remedy—saving not only from the guilt, but also from the dominion and pollution of sin.

In Urdu, the Pilgrim's Progress, Roman character, is the same we have once before printed. The edition in the Persian character, is the same, and has been once printed at the Lodian Press. The "Answer to the Sault-uz-Zaigam" is a new work, very well written, by Mr. Rankin, of our Furrukhabad Mission. The Sault-uz-Zaigam, (roaring of the lion,) is a Mohammedan production, containing a great collection of supposed contradictions in our Scriptures intended to prove that the Jews and Christians have corrupted them; objections to the doctrines of the Trinity; prophecies and other passages of our Scriptures so applied to Mohammed as to support his pretensions, etc. Mr. Rankin has taken up the book and refuted it, showing the Mohammedans that its arguments are baseless, its facts mis-stated, its quotations garbled and dishonest; and he has done it in a good spirit, mingling with it such instructions and exhortations as are calculated to do much good. It has been published but a short time, and appears likely to be much sought after. The "Short Comparison between the Bible and Koran" is an argument against the Mussalman doctrine, that the Bible has been abrogated to give place to the Koran, and proceeds on the principal that if it were so, still the historical facts of the Bible ought not to be contradicted by the Koran, but rather confirmed—because facts cannot be abrogated; and then

it goes on to state many facts which are related differently in the two books; and thus shows that whatever may be the truth about the abrogation of the Bible, the Koran cannot be true.

A Tabular Statement is given of the works published in 1814—5, from which we condense the following particulars: of four works in English, containing 402 consecutive pages, 1300 copies were published; in Hindustani, two works, 172 pages, 3000 copies; in Hindi, eight works—six in Kaithi, and two in Nagari, 524 pages, 45,000 copies; and in Persian, five works, 516 pages, 17,000 copies. This gives a total of twenty distinct publications, 1,690 consecutive pages, 66,600 copies, 4,485,400 pages. These works range from 8 pages to 332 pages each, five of them being over 100 pages each.

#### *Concluding Remarks.*

In review of the past, and contemplating the whole scene around us, we feel encouraged.—The Orphan Schools are advancing rapidly towards a state of maturity, in which their influence may in various ways be both seen and happily felt. Their knowledge, and deportment, and general character will appear in strong and convincing contrast with that of those who have never enjoyed these advantages.

*Christianity*, and the other religious systems which have hitherto held undisturbed sway here, are gradually and quietly coming into more near and close comparison; and the prejudices which at a distance darkened and deformed the former, are yielding to the light and influence of closer contact.

The Scriptures and tracts heretofore distributed are challenging for themselves, in many cases, a perusal in the quiet retreats of the people's homes. And we have intimations from various quarters, of a growing conviction that these books will, at no distant day, bring those that have preceded them into disrepute, and assume their place as the guide and standard of religious opinions and hopes.

The Government Schools, (in which the Bible is, as yet, by a strange inconsistency which the natives themselves perceive and ridicule, a proscribed book,) are exerting a strange and growing influence in the way of undermining the foundations of these mouldering systems.—But they do nothing towards giving the people a better in their stead. Their system and course of instruction bring young men rapidly forward to a position in which they see the fallacy of the forms of religion heretofore prevalent in this country. They see that those things which looked like goblins and forms of terror in the distant twilight, when brought into the light of day, are nothing but objects dressed up by men to frighten them. They consequently learn to tread lightly and fear-

lessly over all that which formerly filled them with awe and dread. But they almost all make this mistake; they think that since they have dragged into the light, and seen the sham and fallacy of that which filled them with dread when seen in the twilight, *all forms of religion*, and all claims of divine inspiration in behalf of any system, all assertion of any *need* for anything higher than reason enlightened by science, to enable man to know and render all the service which God requires, are *equally* things fitted up to frighten men in the dark. Thus the real conflict, after all, in this country will have to be with infidelity—infidelity half enlightened and sent back from Europe like rays of the sun which have wandered from their course and been cut off from their proper source, which float at random, leading neither to the sun nor the moon, and wasting themselves away and leaving their votaries in more distressing darkness.

The influence of the free circulation of the Scriptures, and of instructions of such a kind as connects these floating rays of the "Son of Righteousness," and leads some of their wandering votaries to clear and unclouded day, can scarcely be over-estimated. And it is by having institutions of a better class, and based on sounder principles placed alongside, and growing up with these Government Schools, that their bitter fruits can be corrected, and the deadly streams of those fountains healed by the salt which the books of the Prophets alone can throw into them.

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LETTER FROM THE REV. JAMES WILSON: ALLAHABAD, SEPTEMBER 24, 1845.

#### *Views of Mohammedanism.*

In the last number of the Chronicle we inserted the first part of Mr. Wilson's letter, relating to Hinduism. He next considers the condition of Mohammedanism in India. After adverting to the miracles now appealed to in support of his religion, he thus proceeds:

Consequently they have an array of wonders, and miracles, and all that sort of thing, which far outgoes all the traditionary treasures of Jesuit legends. All this can be set in array against the Koran, as Mohammedans become sufficiently acquainted with the Koran to perceive the force of the argument, and to see the steadiness and strenuousness with which Mohammed himself repudiated the claim of any ability to perform a miracle.

Their fondness for the marvellous in this line, and their facilities for manufacturing the marvellous, have carried them so far as to fill almost all their narrative, or biographical writings, with notices of miracles and wonders performed by

their ordinary saints and worthies, such as would quite eclipse all the ordinary miracles of the Bible Prophets. A Mohammedan hears or reads, without any apparent emotion or surprise, accounts of such and such a one, but just dead, at least within the range of personal knowledge of his father, who, by fasting forty or seventy days, and a few other self-mortifications and prayers, had attained the power of making a tree start forth out of the ground, and attain full size in a moment, or feed hundreds of hungry people by a miracle, or raise the dead to life, or exhibit powers nearly approaching to ubiquity and omniscience, &c. I sat the other day for half an hour, hearing a sort of written biographical account which a Maulavi wished me to hear of his family for a very few generations back; and in it were not less than half a dozen stories, or accounts of stupendous performances of that kind. One of them was that of causing a very large branching tamarind tree to start up out of the ground to full size, in a moment. The tree is yet standing in one of the suburbs of Allahabad, and personally known to the reader of the paper. Another, was that of a man of much prayer being permitted every day to make a visit to Paradise, and hold communion with Mohammed and others, and come back and detail their conversations among his friends.

Mohammedanism is supplied with a great amount of *details* about the future world, over which the Bible throws a veil. This is a very marked and broad distinction between the Bible and *all books*, or all systems, whose authors had to depend upon their own *unaided* inventions. The Bible *never gratifies* a prying curiosity which strives to look into the unseen world, and handle its details. In such cases, it always either establishes some great principle, leaving its *details* untold, or makes a personal application of some great principle to the inquiring parties—as when the disciples came asking, “Are there *few* that shall be saved?” they got for answer, “Strive to enter in at the strait gate,” &c.; that is, it is not needful to know here *how many*—your business is to secure an entrance there for yourselves, and *then* you will see at the proper time, whether “there be *few* that shall be saved.” Any teacher or framer of religious systems, who had any human wisdom to lean upon, would be sure, in such a case, to attempt an answer which would gratify the inquirers in the line which they wished. Mohammedan books of traditions, which profess to detail the conversations which occurred between Mohammed and those who came to consult him, are full of accounts of this kind. He attempts to describe the process of the judgment—the passage over the bridge “*ul sirat*,” between hell and heaven—some as swift as Angels, some as swift as lightning, some as the wind, some as a galloping horse, some slow as a snail, &c.—

and then the places and punishments of each in detail, as though he had been there and spent years in mastering all the details. His inventive powers must have been kept on the stretch during all the twenty-three years of his public ministry, to furnish details of this kind for all who came to him for such information. And many a time did he have to give them a rough answer, when they pressed upon him for facts and details, when he had not got any ready. Commentators who have written in explanation of his works and his oral instructions, have laboured abundantly to explain all that he left dark, and make up where he failed in giving details sufficiently ample. Thus, while they all expatiate with rapture on the beauty, and excellencies, and capacities of the seventy black eyed women, (*houries*) which grace the *solitary* abode of each believer in Paradise, some of them venture speculations about the *size* of their eyes—they all are to have peculiarly large eyes—one supposes their eyes will be as large as *ostrich's* eggs—another, larger or smaller, according to his own ideas of female beauty. And much of the details of this kind, can be published in books only in countries where women do not read, and where purity of morals in males is not much required.

Then their *wines*—this is a fruitful subject of expatiation. One thing must be said in favour of their wine: they claim for it that it may be drank in any quantity, and will neither give headache, nor make people talk nonsense. I have a commentary on my table which, in explaining one of the promises of the Koran as to wine, after having dwelt for a number of pages on the properties and excellencies of that wine, closes the description by saying, that “if but one drop of that wine should fall upon the earth, all the dead would start forth into life, and all sorrow and distress would forsake the world.”

It is but justice to these writings, however, to say, that amidst a great deal of the most extravagant absurdities, there is a great deal of practical good sense mixed up. A great deal of instruction which would be good and in place, were it not that the system is wrong at the *bottom*, and therefore no bolstering or propping will make it straight, or right, or safe, at the *top*. The obtuseness of moral feeling which Mohammed, their great exemplar, showed, and the necessity which they feel laid upon them to defend all the liberties which *he took himself*, and which he therefore had to grant to his companions in their measure, compels the commentators often to take positions and defend actions as right, which their own good sense would condemn strongly, if it had a fair chance to make its own application. And Mohammed took good care to form his channel in a *downward* direction, so that he would not have the labour



of raising the water above its own level. He did attempt even this a little at times, but he always had to change his position and alter his course, before he could carry his companions with him in it.

These are facts which will tell upon the minds and feelings of Mohammedans, when years of mental trituration with the purer principles of the Gospel shall have worn away a little of the obtuseness generated by twelve centuries of familiarity with a low, and corrupted, and accommodating standard. Cases occur within our own knowledge, of this principle at work among them now. There are Mohammedans whom we know, that are quietly reading the New Testament at their homes, and gradually learning to notice the contrast between it and the Koran. The edition of the Koran which we printed with notes, has brought somewhat prominently before them the places where Mohammed confesses himself *a sinner*, and like other men, in need *himself of pardon*—this, in immediate contrast with the spotless character of Christ, puzzles them. The more candid among them admit that no man ever found any trace of *sin*, or sinful action, in Jesus. But then they say, "Jesus was not born of Adam," that is, not in the way that others of Adam's posterity are. And that Mohammed only claimed to be mortal; it is not therefore to be expected that he should be entirely free from sin. And they are at times troubled with this difficulty—"how can *he* who was himself a sinner, and in need of forgiveness himself, be a sufficient advocate for other sinners?" This is just the point we want them all to consider, and the distinction which we wish them to make. How came Jesus to be thus without sin, if he is not greater than Mohammed? And why is he not a more worthy advocate, and more safely to be trusted, as he is perfectly holy, and has no sin of his own to be atoned for? This thought, when carefully and honestly followed out, will throw open the whole field of difference. But oh, how hard it is for the followers of Islam to allow themselves to be led out into that open field! The scimitar of the Caliphs gleams over their heads. The tones of vengeance upon the Kafir (infidel) which have rolled with such awful force over all the lands where Islam has spread, come wafted to their ears on every breeze. The habits and institutions of twelve centuries have to be upturned. The endeared companions of their bosom—the father and mother that gave them birth, and watched over their childhood—their wives—their children, over whom all the deep feelings of their souls have yearned—all are at once to be made their enemies—not only made enemies, but bitter and vindictive enemies—and not merely enemies, but also disgraced in their own and the world's account, by the fact of their connection with them. Here it is

only a clear view of Him who hung upon the Cross, and of *why* he hung there that can fortify the soul, and keep it from shrinking back from the dread conflict, and shielding itself in the doctrine of *fat*: that God has created him a Mohammedan, and he must die amongst Mohammedans. If God wills to save him, he can; if not, he must perish—or some other excuse which the alarmed and half-enlightened mind can frame for itself.

My heart was almost melted the other day in conversation with a remarkable old Maulavi, (the one of whom I gave you some account a few weeks ago) when, after speaking freely both of his faith and his fears, he exclaimed, "Oh, if there only were some way of flying far off to the western world, where one could profess his faith in Christ without endangering his life, and where he would be surrounded with those who would love and respect him the more for his doing so!" My heart told me that I had never half appreciated that privilege myself, while I tried to convince him by the case of *Jonas*, that there is no way of thus flying away from the place where God has given us a duty to perform.—That *Jonas* had not only felt as he did, but did actually find a ship going and a chance to fly far off to that same western world to which he would like to fly; and was so happy in the thought of his escape, that he lay down on the side of the ship and fell asleep. But he soon found himself in the belly of a whale at the bottom of the sea, and involved in trouble far deeper than that from which he fled, and he got no release till he was ready to go and meet the difficult and unwelcome duty in the place where God had first required him to perform it.—And that if he should find a ship and set out for Tarshish with ever so much comfort, he would find a storm or a something which would show him that Nineveh was the place to which he should have gone. The old man asserted that it was all true, but I heard a sigh which told me that he had a struggle going on within him, which *I* have never been called to endure. Ah, how shallow is our experience of this sort of struggle, who grew up Christians where all the best people around us were friendly, and loved us the more for our professing attachment to Christ!

Well, thus it is with us in this country.—Sometimes we find a little soul-cheering evidence that the Gospel is here and there shedding a ray of its healing light across the regions of deep, dark moral waste. That there is one and another in a quiet way struggling between his awakening convictions and his growing light, and his former prejudices—and showing that an unseen lever has touched him and raised him out of his former position; and giving a pledge that it will yet raise him, and others too, around him, to a level of which they never dreamed.

Then again, where we had hoped for better things, we meet Islam in all its self-complacent, haughty arrogance, treating the story of Calvary as a lie—and Him who suffered there as a common man, and those who believe in that story as a set of stupid knaves—having a tiger's front and a tiger's heart too, towards all who do not *learn from them*, and join the cry that "God is great, and Mohammed is the Prophet of God!"

When, and how this tiger's heart is to be tamed and softened, is known to Him who has in unnumbered instances changed the lion into the lamb, by means which mortals would have pronounced very inadequate; and is not even here leaving his Word without witnesses to its searching, softening, healing power.

### China: Amoy Mission.

EXTRACT FROM A LETTER OF THE REV. H. A. BROWN, DATED JULY 25, 1845.

*Notices of the summer-heat—Processions on account of deliverance from sickness.*

The heat has not yet appeared very oppressive, though at times the mercury has risen to a height indicating a no very comfortable state of the atmosphere. I will give a few particulars. For two weeks previous to 13th inst. the mercury stood at 6 A. M., 12 M., 9 P. M.; highest, 85, 92, 86; lowest, 82, 86, 82; mean, 83, 89, 84.

After the 12th we had a season of rough weather, commencing with a S. E. storm, when for ten days the range was in the morning between 77 1-2 and 82; at noon between 80 and 84 1-2; and at night between 79 and 83. Since then there has been an increase of heat; and to-day, though our feelings did not indicate it, the thermometer indicated 3 to 4 degrees of heat higher than any day preceding; mine stood at 9 o'clock, 88; 12, 72; 3, 95; 6, 87; 9, 84.

My instrument though in the shade, and exposed to the wind, has the disadvantage of being to the leeward of a range of tile roofs. Within the room, and shut out from air, the highest to-day was 92, and heretofore 88.

Since about the first of this month there has been a disappearance of the epidemic, which for some time had carried off so many of the people of the city. The consequence has been sundry unusual displays in the way of rejoicing and thanksgiving to the gods. Two weeks ago, or three, a procession passed our corner, which required for this, one hour and a half.—Besides the usual and necessary accompaniments of a number of sedans bearing idols, pre-

horseback; there were several parts of the procession which excited special attention:—1st. Near the front of the procession were carried over fifty tables bountifully spread with cakes, and various other provisions, or with various articles of dress, all neatly arranged. 2d. Two dragons of peculiar structure. The heads were regularly formed in the usual style and borne in proper positions on poles. Long strips of cloth served for necks and to connect the heads with the bodies. The bodies were made of a number of pieces of boards, (one of nine, each about six feet long) joined at their ends so as to form joints working horizontally, to enable them to turn the corners of these narrow streets, and upon these boards were placed, in the one case, a large number of small artificial men and animals, and in the other, a number of real boys of perhaps six or eight years of age, dressed in holiday style. A scarf served to connect again, the body of each monster to his tail, which was regularly formed, like the heads, and borne aloft in the same manner. 3d. About twenty platforms of more or less elegant workmanship, decorated with artificial screen work, shrubbery, flowers, and birds, upon which were borne, usually, two young females, well dressed and often richly. These, our teachers say, are girls of bad character; others would not be permitted to appear so publicly.

The miniature junk has been the object of unusual attention, being twice, since the occasion mentioned in a former letter, taken in procession down the harbour and back, saluted, with gongs, and the firing of cannon. It lies at a landing a short distance above us, and the only two evenings on which I have passed that theatrical performances have been in progress in front of it on shores. The same Taouist priest continues in attendance, and repeats the series of odd gesticulations, as mentioned before. The junk is to be conducted to sea, to be set adrift, but they are looking out for a *lucky day*; doubtless he finds it a very profitable job, and may not yet for some time succeed in finding the desired day.

The persons employed to select suitable places for burial, often on the same principle, find it very difficult to discover the place of the *ho hong sui*—"good wind and water." It is the custom for the necromancer when employed, to go and take up his abode in the family of the deceased until the proper place can be discovered. A curious case of a *ho hong sui* being made a *phai hong sui*, or "bad wind and water," is related of a grave on the side of the hills a little below the city. The necromancer having in due process of time selected the spot the burial took place. But soon after the man was taken with some disease of the eyes, which he supposed was caused by poisonous food given him

ceded by tumultuous and dinning noise from gongs; and flags, bands of music, and boys on by the family of the deceased, and, in revenge,

he hired men, and had removed by quarrying, a large mass of rock close by the grave, and thus completely spoiled its efficacy.

## Miscellaneous.

### THE CRUELTY OF HEATHENISM.

*Proceedings at the Churruck Poojah among the Teloogeois, South India.*

"The dark places of the earth are full of the habitations of cruelty."—Ps. lxxiv. 20.

Such is the testimony of the Word of God. For an illustration of it, see the following narrative of the Rev. Mr. Fox, taken from the London Missionary Register, of October, 1845.

About three o'clock, the sound of the tomtoms announced the approach of the machine for swinging a man, which ceremony was to take place to-day. It came lumbering along, and appeared to be in the form of a sort of rude cart: there were two solid wooden wheels, five feet in diameter, united by a thick axletree; across which, and projectiug ten feet each way, in front of and behind the wheels, were two beams, used for balancing and also for drawing the machine. In the axletree was fixed a stout upright beam, ten feet high; and across this, again, was a long heavy beam fixed to the top of it on a double pivot, so that it could be raised or lowered at pleasure, and also swing round without moving the cart. This upper beam was the one to which the victim was to be attached, and it was adorned with garlands of red and yellow flowers. They carried this machine about half way between our tent and the pagoda, and there left it, the tomtom men returning to the village to accompany another rabble procession. Half an hour brought this also: it consisted only of a man carrying an earthen vessel full of rice, with a little red and yellow powder. We accompanied the people to a well close by. Here the man took the powder, daubed some of it inside the edge of the well, and let a little drop into the water, at the same time setting the rice down by the side of it: though there was no act of prostration, or the like, this was intended as an offering to the well. When I asked if the well were a god, that they made these offerings to it, I was answered, "Is not the water Gunga?"—for to all water do they give this name, which is also the name of the deity of the Ganges. This done, they dragged the swinging machine near to the pagoda, and then set to work to boil a considerable quantity of rice, in order to present it to the idol. Till this should be ready, a space of nearly an hour, nothing was to be done; so we mixed

with the clusters of people who hung about, just as they would at races or a prize fight in England, telling them of the folly and sin of worshipping a painted idol of wood, which was made by a carpenter in Bunder. Some laughed; some said the idol was god in spite of all that; some said, if they did not worship it, it would come and swallow them up, or destroy them in some other way; some had a silly story about a time when a Mussalman and a Hindu were sleeping near the Ammawaru's image: in the night the Mussalman accidentally threw his foot over the idol, whereupon the goddess punished the Hindu for his companion's fault. We found, at this time, the poor wretch who was going to swing, and tried to dissuade him from it: it was not from any religious motive that he was going to swing; but he had often done it before, as the scars on his back showed, and he had got four rupees for doing it, so why should he not? He was already rather stupified by liquor, for he had drunk two rupees which he had received in advance. He, as well as others, continually urged the conduct of the honourable East India Company in past years, saying that the collectors had paid money toward the festival, and done what they could to encourage it.

While we were talking, the man who was to act as executioner came up, with the horrid hooks in his hand, to call him away: at last the poor wretch took off his cloth, and gave it to his little daughter, and walked away to the village to prepare for the ceremony. Before he returned, the rice had been boiled and strained, and was spread out on a cloth before the door of the pagoda. At last, the poor wretch came back ready for the work—naked, except a small turban, and a cloth round his loins; his body thickly smeared over with yellow turmeric; his feet striped red; and tinkling bells tied to the calf of the leg; he came, attended by tomtoms, dancing and throwing his arms about like a maniac, and screaming horribly. Having been led round the temple, he prostrated himself before the idols, and then made way for a poor sheep, which had its head cut off at a blow as a sacrifice to the goddess. Then another sheep was brought to the swinging machine, the hooks run through the skin of its back, itself bound by ropes to the end of the horizontal beam, and then lifted up from the earth, while two or three men ran round and round so as to make the horizontal pole turn rapidly on its

axis. The sheep was taken down, and carried away: it is never to be killed; but to be allowed to feed at large as sacred. The machine was then rolled back from the pagoda a hundred yards or so, the poor victim dancing about before it. He then came under the pole, and the hooks were thrust into his back so as to lay hold of the skin and half an inch of muscle. Though they pretend that, through the power of Ammawaru, he feels no pain; yet the noise of the tomtooms could not drown his cry, as the hooks pierced his flesh, nor all the turmeric on his face conceal the expression of pain in his countenance. He was then hoisted on high, hanging simply by the hooks and rope attached at first: he also supported himself by another rope which he held by his hands; but this he afterwards let go, and continued shouting, and swinging his arms and legs about. Meanwhile, the machine was run back again toward the pagoda, and, after swinging rather more than two minutes, he was let down: he, however, ran about for some time with the hooks in his back. No one seemed shocked, though we felt it was enough to sicken us; and when I exclaimed against the wickedness of the act, the people only laughed. Soon after the crowd, consisting of about 200 people, dispersed. It is altogether kept up by two or three Soodra people, whose forefathers built the pagoda, and who make money by it, being the officiating priests: again and again they acknowledged it was all for money. When we urged them to do away with it, they answered, "Let the Government forbid it, and then, well and good; we will give it over." Such a scene of devil-worship I never witnessed before: the officiating priests quarrelled and wrangled; the poor victim distorted his limbs, and looked more like a demoniac than anything else; while dozens of boys were looking on, getting all their better feelings brutalized and demoralized. Until three years ago the Government is said to have actually supported it; and even now it does nothing to prevent or discourage it.

#### SUTTEE, IN LAHORE, NORTH INDIA.

The London Missionary Magazine, of November, 1845, furnishes another example of the shocking cruelty that has often a religious character and sanction among the heathen.

The burning of the Hindu widow—a practice so contrary to reason, and so revolting to humanity—still prevails in several of the countries of India not under the control of Britain, nor yet traversed by the messengers of peace. Among the most recent and afflictive instances of this abhorrent superstition, are the following,

stated in a letter lately received from Mrs. Hill, of Berhampore:—

"There has been a revolution at Lahore. Many fell in battle, among whom was Moonshée Devan, jun., eighteen years old: his body was burnt, and with it his handsome wife, only fourteen. He had acquired great distinction for his bravery while defending himself and master for their lives. How many females will thus be put to death, with the garments or bodies of their husbands, if found, of those who unfortunately fell in battle!

"The two wives of Harah Singh, and ten female slaves, had burnt themselves at Jumbo; also two wives and five slaves of Mean Singh—a frightful sacrifice of human life! The two wives of Pundit Jella and Mean Jah Singh had followed their wretched example. Oh, when, dear friends, when will the horrid rite of Suttee cease! It makes one shudder to think of it. Pray fervently, pray incessantly, that the everlasting Gospel may enter with its glorious light into those disturbed states, and cause a great shaking among the dry bones. How greatly blessed are British females! "Pray for the peace of Jerusalem: they shall prosper that love thee."

"How often, when in England, did I grieve to see the monthly Missionary Prayer-meetings so thinly attended! Ought they not to be crowded? Try and picture to yourself these unhappy females grieving over the death of their husbands! Imagine, then, the pile of wood, the dead body laid on it, the widow ascending the pile, with the nearest relative setting fire to the wood; whilst the spectators shout, and the drums beat to stifle the groans of the miserable victim! Can you imagine a more dreadful scene? Then think of their souls! their never-dying souls! Perhaps they never heard of a Saviour. Oh, pray that a Saviour's dying love may be proclaimed throughout the world! Pray that the followers of the False Prophet, and the infatuated Hindu, may hear the Gospel, believe, and be saved!"

#### CRUEL CUSTOMS OF THE TIMMANEES IN AFRICA.

We find the following remarks in the journal of the Rev. D. H. Schmid, an English Episcopal Missionary among the Timmanees, of Nov. 7. 1844.

On going to the yard of one of our Chiefs, it gave me great pain to meet two slaves, who were fastened with a heavy chain of the length of about twenty fathoms. When I asked what crime these poor people had committed, the Chief's indifferent answer was, "Nothing: they are sent to me for a debt which their father owed to me." I was afterward informed that

they, with another party, were transported to the Rio Pongos, where several vessels had arrived from Spain in order to buy slaves.

Well may we call this country a land of darkness and of the shadow of death, enchained by temporal and spiritual fetters, from which certainly nothing will be able to release them but the blessed Gospel of Jesus. The existence of a God is not doubted, and that He is the creator of all mankind none will deny; but that this same God possesses the will and power to deprive man of his breath is deemed a matter impossible, and not to be reconciled with God's love. Therefore, in cases of sickness and death, or great superstition. Is somebody taken ill, or on the point of death, every one is asking, Who is the witch? who has brought on this sickness or death? To ascertain this unhappy individual, a conjuror is called to point out the person guilty of witchcraft, who must confess what he is accused of, or prove his innocence by undergoing a trial, commonly called the saucy-water trial. If he confess, he is made a slave; if not, his future lot depends on the trial, which I may justly call a most cruel contrivance. A day is appointed, when the accused has to appear before a body of the elder people, under whose eyes the examination takes place, preparation having been made the day previous, by no food being allowed to the criminal, except a handful of rice, half boiled, and a kolah-nut. Early in the morning, after cock-crow, he has to drink three gallons of water, prepared

from the bark of a certain tree called "makonn-poison;" and when he has finished that without intermission, as he is forced to do, he has to sit on a chair, made for the occasion, and is left almost for the whole day, without any cloth, as a spectacle to those who are watching the process, according to which the sentence is pronounced upon him. If the stomach reject the whole, so that the rice and kolah-nut, which he had eaten the day previous, are seen, he is pronounced innocent, and receives some recompense: if not, he is declared to be guilty, and is deprived of his liberty and property, which falls into the hands of the sick person, or of the relatives of the deceased, who have now to decide upon the fate of the poor victim, which usually ends in slavery. Some people, who have been eye-witnesses of this cruel scene, have informed me, that if the person cannot soon get rid of his horrible drink he begins to swell, and oftentimes bursts; and even if death do not end the miserable victim, his constitution must be broken for life. Three persons were lately caught on this account—the wife, daughter and granddaughter, of a man who was taken ill—and no doubt all of them will have to undergo the trial. I spoke with Ali Kali about this great sin against God and men, which he acknowledged; but said, "I do not encourage them; although, if they wish to do so, it is not in my power to hinder them, as it is our country custom."

Church Missionary Record.

## Mission House: New-York, March, 1846.

### NEW MISSIONARIES.

The Board has accepted, and is now making arrangements to send forth in a few months, four ordained ministers to India, one to the Jews, and one to Siam, accompanied by a physician.

The outlay for preparing to send these brethren to their fields of labour has to be incurred at the present time; and this expenditure, as well as that which will be required by their voyage, will have to be defrayed from the contributions made by the churches during the present season.

These facts are presented at length in the statement of the Executive Committee, which was published in the *Missionary Chronicle* of December last. We sincerely trust that they will not be overlooked by the churches.

### RECENT INTELLIGENCE.

**AFRICAN MISSION.**—Letters from the stations among the Kroos and at Sinoc, dated to the 29th of October last, mention the good health of the missionaries, and the favourable progress of their labours.

**INDIA MISSIONS.**—Our latest dates from the stations in India, come down to the 4th of November. Some changes had occurred in the distribution of the Missionary force connected with the two lower Missions. The most important of these is the occupying a new station at Agra,—the Rev. J. Wilson, of the Allahabad Mission, and the Rev. J. C. Rankin, of the Furrukhabad, having been detached from their previous stations for that purpose. Con-

siderable correspondence had been held between these Missions and the Executive Committee on the subject, and it was referred to the brethren to decide the question whether a station at that city should be formed, and if so, what particular arrangements should be made in reference to it. We have no doubt that their resolution to make Agra a missionary post, under the care of the brethren above named, is a most wise and important measure. It is a large city on the Jumna; the seat of the northwestern Presidency, established within a few years, and consequently the centre of widely extended influence; the door of access to many other places, and particularly to some of the Rajput states on the west; the probable seat of operations of a new Bible Society, on whose Committees our missions ought to be well represented; and a station which can be effectively connected with the existing missionary plans of the Board in Upper India.—The chief objection to forming this new station, was the limited number of labourers at the stations already occupied. The brethren make an urgent appeal to the churches to send them a strong reinforcement of men to help them in their work.

The Rev. H. R. Wilson and family had left the station at Futtehghur on their return to this country, Mrs. W.'s health continuing very feeble. The Rev. J. L. Scott was appointed to take charge of the Orphan Asylum, and the Rev. J. J. Walsh would succeed Mr. Scott at the station of Mynpoory.

CHINA MISSIONS.—Letters have been received from Amoy, dated to the 5th of August, and from Ningpo to the 31st of July, which mention the good

health of the missionaries generally, the summer season to those dates not having proved as trying as had been anticipated. Mr. and Mrs. Cole had reached Ningpo with the printing press. A small boarding school for boys had been commenced at the same city, under the care of the Rev. R. Q. Way, assisted by Dr. McCartee.

MISSIONARY LIFE IN SAMOA, as exhibited in the Journals of the late George Archibald Lundie, during the revival in Tutuila, in 1840-41. Edited by his mother, author of 'Memoir of Mary Lundie Duncan,' &c. New York and Pittsburgh: Robert Carter, 1846.

Mr. Lundie, a young man of fine promise, was obliged to leave his studies preparatory to the ministry of the gospel in the Church of Scotland by failing health, and went to the South Sea Islands to seek its restoration. There he became a witness of the remarkable work of God's grace in the Island of Tutuila, of the Samoan group, and he took an active part in promoting it. While engaged in these labours, beyond his strength, he was called to his rest. Such is the outline of the narrative contained in this volume. The reader becomes tenderly interested in the history of this young man, and mourns sincerely over his early removal; yet one's heart is made grateful at seeing the care of God over his chosen people so beautifully displayed, and his grace so evidently magnified in all the way by which his servant was led along to the end of his earthly course.

This little volume throws much light on missionary life and success in the Samoan islands. That success has been most gratifying, as is abundantly shown. We notice as a singular feature in the extensive work of grace in Tutuila, the bodily excitement to which many of the converts were subject,—uncontrollable weeping and fainting—affecting large numbers both of men and women; not unlike the bodily emotion to which many persons were subject in some parts of our western country in the great awakening of 1803.

## DONATIONS TO THE BOARD OF FOREIGN MISSIONS

IN JANUARY, 1846.

SYNOD OF BUFFALO. <i>Pby. of Steuben.</i>		<i>Pby. of N. River.</i>	
Sparta ch	15 00	Smithfield ch	33 11
SYNOD OF NEW YORK. <i>Pby. of Hudson.</i>		<i>Pby. of Bedford.</i>	:
Nempstead ch. ann. coll. 25 50; Liberty ch, 35	60 50	Yorktown ch	2 00

<i>Pby. of New York.</i>		<i>Pby. of Steubenville.</i>	
Brooklyn 1st ch, 97 07; Madison ave. ch, mo. con. 5 71; ch. on 42d st N Y, ann. coll. 45 50; ladies of Duane st ch, 126 13; mo. con. 26 86; Chelsea ch. mo. con. 27 72; children of the cong. 43 25; N Y First ch. mo. con. 83; sab. sch, a thank offering, 4 50; Brick ch. mo. con. 4 96; Wallabout ch. mo. con. 4 77	469 47	Cross cr. ch, 7; Steubenville, Rev T Hunt and Mrs Hunt, 2; Miss Margaret Hill, from her mission box on New Year's day, 1 14; Two Ridges ch, 18 27	28 41
<i>2d Pby. of New York.</i>		<i>Pby. of St. Clairsville.</i>	
Scotch ch, N Y, James Morrison, 10; Canal st ch. 34 83	44 83	Newcastle, Mrs E Gray,	2 00
SYNOD OF NEW-JERSEY. <i>Pby. of Elizabethtown.</i>		<i>Pby. of New Lisbon.</i>	
Elizabethtown 1st ch, 484, viz. ann. coll. of wh. 20 to ed. <i>Wm Murray</i> in India, 314; juv. miss. soc. 140; sab. sch. to ed. <i>Jonathan P Alward</i> , 30; Basking Ridge ch. fem. cent soc. bal. con. Rev OSCAR HARRIS l. m. 8; W B Alward, 10	502 00	Canfield ch, mo. con. ed. <i>Mary B McCombs</i> at Putteghurh, 25; fem. miss. soc. 68; Champion ch, 1 41	94 41
SYNOD OF NEW JERSEY. <i>Pby. of New Brunswick.</i>		SYNOD OF OHIO. <i>Pby. of Richland.</i>	
Princeton ch, Queenstown sab. sch, 13; New Brunswick 1st ch. sab. sch. for Mrs Cole, 10; Middletown Point ch. ladies, 25 55; Freehold village ch. mo. con. 36 36	84 91	Hopewell ch. bal.	38
<i>Pby. of Luzerne.</i>		<i>Pby. of Wooster.</i>	
Kingston ch,	15 56	Mt Hope ch, 13 10; Congress ch, 13 10	26 20
SYNOD OF PHILA. <i>Pby. of Phila.</i>		SYNOD OF CINCINNATI. <i>Pby. of Miami.</i>	
Phila. 10th ch, 'a friend,' 50; mo. con. 25; 9th ch, coll. 22 50; Mr White, 5; 6th ch, sup. Rev A P Happer, 160	262 50	Muddy Run ch, 12 97; Washington ch, 1 50	14 47
<i>2d Pby. of Phila.</i>		<i>Pby. of Cincinnati.</i>	
Neshaminy ch, 9 50; Newtown ch, 25 50	35 00	Walnut Hills ch. mo. con. 2 15; Cincinnati 4th ch. mo. con. 2	4 15
<i>Pby. of Newcastle.</i>		<i>Pby. of Oxford.</i>	
Newcastle ch, Dr Couper, to ed. <i>James Couper</i> in India, 20; sab. sch, to educate John Spotswood in India, 20; mo. con. 40; ann. coll. 92	172 00	Bath ch,	1 50
<i>Pby. of Baltimore.</i>		<i>Pby. of Sidney.</i>	
Alexandria, sab. sch. 1st ch, bal. for 1845, 12; Georgetown, Bridge st ch, 30 79; Bladensburg ch, to replace press at Lodianna, 2 37	45 16	Bellefontaine 1st ch, 7; Cherokee ch, 3	10 00
<i>Pby. of Carlisle.</i>		SYNOD OF INDIANA. <i>Pby. of Salem.</i>	
Middle Spring ch, 20, of wh. Samuel Wherry, 10; Cumberland ch, Misses S and E King, 5; Paxton ch, in part, 18 50; Derry ch, 11 25; Greencastle ch, in part, 108,	162 75	Corydon ch, 11; New Albany ch. mo. con. 9 38	20 38
<i>Pby. of Huntingdon.</i>		<i>Pby. of Indianapolis.</i>	
Lewistown ch, 42 80; E Kishacoquillas ch, 22 85	65 65	Indianapolis 1st ch. sab. sch, sup. Rev. H A Brown,	15 82
<i>Pby. of Northumberland.</i>		SYNOD OF N. INDIANA. <i>Pby. of Lake.</i>	
Milton ch. ladies' ann. contribution, 20; coll. 32	52 00	South Bend ch. fem. assoc.	28 00
SYNOD OF PITTSBURG. <i>Pby. of Blairsville.</i>		SYNOD OF ILLINOIS. <i>Pby. of Kaskaskia.</i>	
Johnstown ch, 10; Congruity ch, 31 17; Rural Valley ch, 10; Glade Run ch, 6; Elder's Ridge ch, 7 07; Ebenezer ch, 23	87 24	Shawneetown ch, 28 00; ladies' benev. soc. 5	33 60
<i>Pby. of Redstone.</i>		SYNOD OF KENTUCKY. <i>Pby. of Ebenezer.</i>	
Uniontown ch, 35 28; do. 74 15, of wh. mo. con. 45 90; Rehoboth ch, 8 62; Dunlap's cr. ch, 15 50; George's cr. ch, 4 05; Tent ch, 8; Laurel Hill ch, 1 85; Connellsville ch, 5 4; Mt Pleasant ch, 5 36; West Newton ch, indivs. 6 50	213 31	Paris ch,	40 55
<i>Pby. of Ohio.</i>		SYNOD OF VA. <i>Pby. of Lexington.</i>	
Pittsburg 2d ch, 153 25; Manchester ch, 37 50; Pittsburg 1st ch, 216, of wh. R W Poindexter, 30. con. his son, FRANCIS HERRON POINDEXTER l. m.; Allegheny City 1st ch, 123 19, of wh. 31 from friends for Iowa Indians; E Liberty ch, 25	554 94	Old Oxford ch, 6 50; Stanton ch, 21	27 50
<i>Pby. of Erie.</i>		<i>Pby. of W. Hanover.</i>	
Cool Spring ch, sup. Rev J R Campbell, 5 04; Salem ch, for do. 9 26	14 30	Charlottesville, Mrs M K Alcomony,	10 00
SYNOD OF WHEELING. <i>Pby. of Washington.</i>		<i>Pby. of E. Hanover.</i>	
E Buffalo ch, 8 45; Washington ch. mo. con. 126 51; young ladies for. miss. soc. con. WILLIAM EWING, WILLIAM HUGHS, JOHN L. RUSSELL, and Dr ROBERT R REED, l. ms. 120; young ladies in Miss Foster's seminary, 10; Upper Buffalo ch, 27; Mt Prospect ch, 7	298 96	Richmond 1st ch, 123 87; Richmond 2d ch. mo. con. 17 25; Sussex C H ch, 25	166 12
		<i>Pby. of Montgomery.</i>	
		Fincaastle, Rev John N Lewis,	
		5 00	
		SYNOD OF N. CAROLINA.	
		Coll. at Synod in Charlotte ch,	
		44 50	
		<i>Pby. of Concord.</i>	
		Fourth cr. ch, 15; Goshen ch, 7 50; '____,' Wm Steele, 2; Prospect ch, 5 25; Bethpage ch, 10 50	
		40 25	
		SYNOD OF W. TENN. <i>Pby. of Holston.</i>	
		Knoxville 1st ch. sab. sch,	
		2 00	
		SYNOD OF S. C. AND GA. <i>Pby. of Harmony.</i>	
		Camden ch,	
		66 75	
		<i>Pby. of Hopewell.</i>	
		Lexington, Geo R Gilmer,	
		10 00	
		<i>Pby. of Flint River.</i>	
		'____,' J C Patterson,	
		10 00	
		SYNOD OF ALABAMA. <i>Pby. of S. Alabama.</i>	
		Mobile, Government st ch, 142; Mobile 2d ch, 98	
		240 00	
		SYNOD OF MISSISSIPPI. <i>Pby. of Mississippi.</i>	
		Natchez ch. ann. coll. 372 85; sab. sch, 7 15; mo. con. 15	
		395 00	
		<i>Pby. of Louisiana.</i>	
		Comite ch, 10; Jackson ch, 15; churches not named, 108 30.	
		133	





SYNOD OF PHILA.

*Pby. of Philadelphia.*

Great Valley	52 76
Philadelphia 6th	444 50
" 7th	55 63
" 9th	114 06
" 10th	491 00
" North	8 25
Individuals	10 00
Philadelphia Central	20 00
	1141 20

*2d Pby. of Phila.*

Neshaminy	39 50
Germantown	38 50
Frankford	30 00
Doylestown	23 26
Abington	128 50
Newtown	25 50
	285 26

*Pby. of Newcastle.*

Forks of Brandywine	41 59
Doe Run & Coatesville	50 00
Fagg's Manor	30 50
New London	50 00
Wilmington 1st	130 00
White Clay Creek	40 00
Up. Octorara	7 00
Red Clay Creek	19 00
New Castle	172 00
Individuals	3 12
	543 21

*Pby. of Donegal.*

Pequa	8 62
Leacock	24 25
Waynesburg	110 62
Marietta	26 50
Chesnut Level	24 75
Donegal	66
Middle Octorara	19 25
Lancaster	50 00
York	11 25
	275 90

*Pby. of Baltimore.*

Baltimore 1st	970 66
" 2d	340 00
Frederick	63 15
Alexandria 1st	166 93
Georgetown	41 79
Long Green	7 80
Individuals	1 70
Taneytown	140 00
Bladensburg	2 37
	1739 40

*Pby. of Carlisle.*

Greencastle	112 35
Great Conewago	57 00
Chambersburg	173 13
Hanover	20 00
Bloomfield	118 00
Monaghan & Peters-	
burg	8 70
Gettysburg	38 59
Greenhill	12 50
McConnellsburg	50 00
Shippensburg	5 00
Rocky Spring	30 00
Waynesboro'	65
" 1st	216 00
Cumberland	11 00
Carlisle 2d	30 00
Individuals	4 40
Wells' Valley	7 00
Dickinson	2 00
Middle Spring	20 00
Paxton	18 50
Derry	11 25
	735 07

*Pby. of Huntingdon.*

Presb. coll.	8 10
Huntingdon	65 00

Bellefonte	32 08
Williamsburg	5 00
Shirleysburg	21 50
Sinking Valley	15 00
Mount Pleasant	5 00
Phillipsburg	1 25
Holidaysburg	29 73
Associations	15 00
Individuals	1 00
Lewistown	42 80
E. Kishacoquillas	22 83
	264 34

*Pby. of Northumberland.*

Washington	50 55
Derry	122 50
Pine Creek	61 83
Danville	62 20
Chillesquaque	12 00
Bloomsburg	21 50
Milton	72 50
Williamsport	19 66
Muncy	5 47
Chatham's Run	12 36
Great Island	23 00
Individuals	15 00
	483 65

SYNOD OF PITTSBURG.

*Pby. of Blairsville.*

Gilgal	13 37
Perry	4 00
Fairfield & Union	30 00
Murrysville	4 00
Blairsville	21 56
Bethel	19 57
Elders Ridge	11 07
Ebenezer	38 00
Indiana	25 35
Ligonier	7 00
Beulah	50
Saltsburg	20 35
New Alexandria	7 46
Unity	17 00
Jolinstown	10 00
Congruity	31 17
Rural Valley	10 00
Glade Run	6 00
	276 40

SYNOD OF WHEELING.

*Pby. of Redstone.*

Dunlap's Creek	23 31
Brownsville	20 00
Morgantown	15 00
Clarksburg	10 00
New Providence	13 00
Greensburg	15 00
Mt. Pleasant	21 41
Uniontown	109 43
Rehoboth	8 62
George's Creek	4 05
Tent	8 00
Laurel Hill	1 85
CConnellsville	54 00
West Newton	6 50
Miscellaneous	11 26
	326 43

*Pby. of Steubenville.*

Steubenville 1st	151 14
" 2d	113 14
Feed Spring	10 00
Two Ridges	36 02
New Hagerstown	15 75
Island Creek	2 05
Deersville	1 00
Centre Unity	50
Big Spring	3 00
Harrisburg	1 00
Bloomfield	5 52
Richmond	16 25
Annapolis	6 35
Huerlen	1 50
Cross Creek	7 00
Individuals	2 60
	372 22

*Pby. of St. Clairsville.*

New Castle	6 00
St. Clairsville	37 50

Allegheny City	1 123 19
Individuals	50 00
	883 50

*Pby. of Allegheny.*

Bull Creek	8 61
Harrisville	4 50
Concord & Muddy Cr.	10 25
Scrubgrass	8 00
Cross Roads & Plain	8 85
Freeport	5 48
Plaingrove	8 50
	54 19

*Pby. of Beaver.*

Westfield	15 00
Bethlehem	15 75
Freedom	9 00
Slippery Rock	9 62
Little Beaver	20 25
	69 68

*Pby. of Erie.*

Meadville	25 00
Fairfield	4 00
Georgetown	12 51
Cool Spring	10 29
Neshanock	40 00
Salem	9 26
Individuals	10 00
	111 06

*Pby. of Clarion.*

Clarion	12 17
Bethesda	10 00
Richland	5 12
Rockland	3 50
Callsburg	5 00
Leatherwood	3 76
Pisgah	7 26
	46 81

SYNOD OF WHEELING.

*Pby. of Washington.*

Mill Creek	42 03
Mount Prospect	15 65
Wheeling	180 56
Forks of Wheeling	47 62
Fairview	66 50
West Union	15 00
Three Springs	5 09
East Buffalo	13 45
Three Ridges	22 00
Cross Creek	53 59
West Liberty	7 00
Pigeon Creek	31 90
Sistersville	5 00
Washington	256 51
Upper Buffalo	27 00
	757 91

*Pby. of Coshocton.*

Clarke	2 00
Unity	35 00
Berlin	6 13
	43 13

*Pby. of Hocking.*

Gallipolis	12 00
Marietta	4 56
	16 56

Beechspring	90 00
Fairview	5 00
Sharon and Freeport	3 00
Stillwater	5 00
	116 00

*Pby. of New Lisbon.*

Poland	33 00
Salem	49 97
Deerfield	55 00
Yellow Creek	38 00
Canfield	141 30
New Lisbon	54 00
Champion	1 41
	372 68

SYNOD OF OHIO.

*Pby. of Columbus.*

Worthington	9 66
Truro	38 88
Mount Pleasant	62 00
Circleville	20 37
Columbus 1st	27 40
Hamilton	8 16
	166 47

*Pby. of Marion.*

Delaware	19 52
Milford	4 00
Liberty	4 48
	28 00

*Pby. of Zanesville.*

Pleasant Hill	2 00
Zanesville	74 13
Cambridge	16 61
Newark	20 02
Washington	32 91
Cross Roads	2 00
Olive	5 80
Rushville	6 00
	159 47

*Pby. of Richland.*

Ashland	15 00
Martinsburg	13 05
Ferrysville	10 83
Frederick	4 37
Hopewell	38
	43 63

*Pby. of Wooster.*

Northfield	5 00
Guilford	5 00
Chippewa	4 40
Marshallsville	9 53
Mount Hope	13 10
Congress	13 10
	50 13

*Pby. of Coshocton.*

Clarke	2 00
Unity	35 00
Berlin	6 13
	43 13

SYNOD OF CIN. 13 70

*Pby. of Chillicothe.*

Hillsboro'	15 00
Bloomingsburg	9 00
Rocky Spring	70
Greenfield	5 00
Salem	2 25
Washington	3 27

Union	11 50	Carlisle	6 65	Mount Sterling	1 00	Carlisle	5 00
Individuals	63	Bloomington	16 50	Pope's River	7 00	Paris	40 55
	47 35	Princeton	15 00		10 38	Individuals	10 00
<i>Pby. of Miami.</i>		Lower Indiana	9 35	<i>Pby. of Palestine.</i>			158 40
New Jersey	40 15	Evansville	16 00	Pisgah	17 00	SYNOD OF VIR.	93 63
Springfield	135 45	Black Creek	5 50	Paris	30 00	<i>Pby. of Greenbrier.</i>	
Dayton	142 63		100 36	Pleasant Prairie	2 55	Parkersburg	11 00
Washington	33 50	<i>Pby. of Madison.</i>			49 55	Western	5 00
Lebanon	10 00	Hanover	15 00	<i>Pby. of Peoria.</i>		Point Pleasant	3 00
Union	1 75	New Washington	10 00	Rochester	4 00	Individuals	2 00
Greenville	1 75	Vernon	8 00	Princeville	6 00		21 00
Xenia	23 00	Graham	6 00		10 00	<i>Pby. of Lexington.</i>	
Honey Creek	18 91	Poplar Ridge	1 50	<i>Pby. of Iowa.</i>		Mount Carmel	6 00
Bell Brook	8 45	New Lexington	6 00	Linn Grove	5 37	Augusta	35 00
Yellow Spring	79 10		46 50	Fort Madison	50	Tinkling Spring	50 00
Muddy Run	21 62	<i>Pby. of Crawfordsville.</i>		West Point	2 66	Windy Cove	11 50
	516 31	Rockville	12 25	Bloomington	5 00	Mossy Creek	6 50
<i>Pby. of Cincinnati.</i>		Frankfort	12 00	Everhart's Settlement	1 57	Union	25 00
Cincinnati 1st	171 90	Thorntown	1 95		15 10	Fairfield	5 00
" 4th	6 10	Crawfordsville	16 32	SYNOD OF MISSOURI.		Central Union	1 46
" 5th	7 00	Waveland	16 55	<i>Pby. of St. Louis.</i>		Goshen	1 10
Pleasant Ridge	10 06	Indian Creek	1 45	St. Louis 2d	26 55	New Providence	22 50
Hopewell	24 75	Bethany	4 80	Eagle Fork	4 19	Timber Ridge	6 25
Monroe	6 33	Putnamville	6 00	Maline Creek	7 50	Old Oxford	6 50
Somerset	19 20		71 38	St. Louis 4th	4 31	Staunton	21 00
Reading	17 90	<i>Pby. of Indianapolis.</i>			42 55	Individuals	8 00
Ebenezer	8 50	Indianapolis	48 93	<i>Pby. of Palmyra.</i>			205 81
Mount Carmel	4 77	Franklin	19 25	Auburn	3 81	<i>Pby. of Winchester.</i>	
Walnut Hills	13 55	Sand Creek	6 00		6 00	Charlestown	40 00
Feesburg	1 62	New Castle	3 00	<i>Pby. of Potosi.</i>		Warrentown	63 25
Bethel	7 30	Bethany	60	Bellevue	6 00	Mount Zion	11 30
Miscellaneous	10 22	Shiloh	3 75	Potosi	5 00	Moorefield	22 50
	309 20		81 55		11 00	Fort Pleasant	5 00
<i>Pby. of Oxford.</i>		SYNOD OF N. INDIANA.			11 00	Shepherdstown	6 12
Oxford	38 00	<i>Pby. of Logansport.</i>			12 25	Front Royal	2 00
Mount Carmel	21 60	La Fayette	12 25	SYNOD OF KENTUCKY.		Individuals	14 00
Richmond	6 16	Logansport	9 90	<i>Pby. of Louisville.</i>			164 17
Centerville	5 00	Indian Creek	55	Louisville 1st	57 73	<i>Pby. of W. Hanover.</i>	
Hamilton	21 00	Delphi	2 50	" 3d	12 25	Bethesda	9 00
Venice	31 05	Individuals	38	Shiloh and Olivet	25 00	Cumberland	2 50
Connorsville	5 00		25 58	Mulberry	30 00	Briery	51 00
Bethel	16 95	<i>Pby. of Michigan.</i>		Shelbyville	83 63	Providence	50 00
Dunlapsville	8 75	Lyon	4 00	Newcastle	31 00	Buffalo	31 85
Eaton	12 12	<i>Pby. of Lake.</i>		Big Spring	8 00	Lebanon	21 50
Bath	8 92	South Bend	33 00	Associations	14 00	Charlottesville	44 15
	174 55	Valparaiso	10 00		266 61	Cove	7 50
<i>Pby. of Sidney.</i>		Crown Point	3 00	<i>Pby. of Muhlenburg.</i>		Concord	15 00
Salem	36 33	Constantine	5 00	Concord	12 50	Village	27 25
Sidney	41 00	Salem	2 00	Bethany	11 00	Maysville	28 00
West Liberty	19 40	Sumptions Prairie	12 82		23 00	Farmville	61 00
Buck Creek	33 35	Associations	10 00	<i>Pby. of Transylvania.</i>		Miscellaneous	21 50
Stony Creek	8 60		75 82	Danville	88 00		370 25
Troy	5 00	<i>Pby. of Fort Wayne.</i>		Harrodsburg	52 35	<i>Pby. of East Hanover.</i>	
Urbana	17 63	Pleasant Ridge	1 00	Springfield	42 00	Richmond 1st & 2d	269 39
Bellefontaine 1st	7 00	Fort Wayne	66 10	Richmond	97 00	Norfolk	21 24
" 2d	10 12	Union	3 00	Paint Lick	7 00	Sussex	25 00
Piqua	19 22	Miscellaneous	1 50	Buffalo Spring	30 00	Individuals	34 50
Cherokee	3 00		71 60	Silver Creek	7 55		350 13
	200 65	SYNOD OF ILLINOIS.			323 90	<i>Pby. of Montgomery.</i>	
<i>Pby. of Maumee.</i>		<i>Pby. of Kaskaskia.</i>		<i>Pby. of W. Lexington.</i>		Green Spring	1 83
Findley	86 00	Bethany & Dry Point	3 00	Lexington 1st	2 00	Mountain Union	3 00
Enon Valley	4 25	Vaudalia	4 78	Frankfort	99 20	Beaver Creek	8 40
	90 25	Chester	6 00	Salem	20 00	Locust Bottom	6 95
SYNOD OF INDIANA.		Shawneetown	33 60	McChord	172 10	Falling Spring	5 00
<i>Pby. of Salem.</i>			47 38	Woodford and Har-	50 00	Salem	53 00
Jeffersonville	6 00	<i>Pby. of Sangamon.</i>		mony	50 00	Fincastle	5 00
New Albany	84 95	N. Sangamon	18 92	Georgetown	2 12	Individuals	5 00
Sharon	2 00	Springfield	76 00	Winchester	24 04		83 18
Ebenezer	1 65	Irish Grove	8 15	Union	30 62	SYN. N. CAR.	44 50
Corydon	11 00	Individuals	25 00	<i>Pby. of Ebenezer.</i>		<i>Pby. of Orange.</i>	
	105 60		128 07	Covington 1st	18 00	Raleigh	105 88
<i>Pby. of Vincennes.</i>			128 07	Maysville	70 00	Spring Grove	2 00
Terre Haute	10 00	<i>Pby. of Schuyler.</i>		Burlington	9 85	Milton	52 06
Hopewell	6 60	Macomb	2 38	Millersburg	5 00	Danville	46 00
Vincennes	14 76					Greenboro'	124 40
						Bethel	3 50
						Nuthush	20 50

Spring Hill	6 50	Leesburg	30 00	Waterboro'	25 00	Individuals	530
Newbern	46 00	Providence	4 10	Individuals	10 00		
Hillsboro'	21 00	Pleasant Forest	2 00				411 50
Shiloh	12 55	Ebenezer	2 00		330 79	<i>Pby. of E. Alabama.</i>	
Spring Garden	26 12	New Providence	3 23	<i>Pby. of Georgia.</i>		Chs. not named	41 50
Snow Creek	9 25	Bethel	9 08	Savannah 1st	36 65	Individuals	4 00
Cross Roads	4 25			St. Mary's	77 00		
Hawfields	8 50		233 89	Harris Neck	20 00		45 50
New Hope	5 50	<i>Pby. of W. Tenn.</i>		Individuals	60 00	SYNOD OF MISSISSIPPI.	
Bethesda	12 00	Pulaski	4 50			<i>Pby. of Mississippi.</i>	
Little River	1 85	Zion	124 60		193 65	Natchez	475 50
Individuals	16 50	Bethesda	26 75	<i>Pby. of Hopewell.</i>		Port Gibson	77
		Mount Pleasant	11 00	Augusta	264 50	Zion	2 00
<i>Pby. of Fayetteville.</i>	524 30	Cornersville	10 00	Lincolnton	10 25	Salem	3 00
Fayetteville	46 22		176 85	Bethany	12 00	Pine Ridge	26 00
Centre	25 00	<i>Pby. of Nashville.</i>		Hopewell	5 00	Bethel	20 00
Shiloh	11 50	Nashville 1st	221 05	Athens	95 00		527 27
Philadelphus	9 25	do. 2d	57 90	Bath	12 50	<i>Pby. of Louisiana.</i>	
Black River	5 55		278 95	Lexington	10 00	Treasurer of Pby.	108 30
Rock Fish	4 38			Individuals	25 00	Comite	10 00
Grove	13 65	<i>Pby. of N. Alabama.</i>			364 25	Jackson	15 00
Galatia	2 00	Somerville	5 00	<i>Pby. of Flint River.</i>			133 30
Long Street	4 11	<i>Pby. of W. District.</i>		Columbus	110 30	<i>Pby. of Clinton.</i>	
China Grove	11 00	Mount Carmel	73 95	Alcovia	5 00	Vicksburg	16 07
Bethesda	5 25	Memphis	25 00	Fairview	17 05	<i>Pby. of Tombeckbee.</i>	
Lumber Bridge	5 75	Brownville	10 00	Goshen	3 95	Columbus	105 00
St. Paul's	7 35		108 95	Individuals	11 00	<i>Pby. of Chickasaw.</i>	
Bluff	15 50	SYNOD OF S. C. AND GA.			147 30	Hudsonville	10 00
Antioch	3 10	Miscellaneous	150 89	<i>Pby. of Florida.</i>		Monroe	6 75
Bethel	16 67	<i>Pby. of S. Carolina.</i>		Tallahassee	27 76	Bethany	3 5
Sardis	10 44	Wilmington	20 00	Quincy	60 42	New Hope	6 00
Elizabethtown	5 00	<i>Pby. of Bethel.</i>		I-a-monia	14 00	Holly Springs	26 00
Ashpole	14 46	Bethel	20 00	Monticello	4 42	Spring Hill	17 00
Individuals	10 50	Ebenezer	50 00		106 60	Ripley	6 00
	226 68	Bethesda	11 00	SYNOD ALA.	70 85	College	20 75
<i>Pby. of Concord.</i>		Fairforest	28 06	<i>Pby. of S. Alabama.</i>		Wilmington	5 00
Chs. not named	249 20	Cane Creek	27 00	Mobile 2d	138 00		101 00
Rocky River	37 00		136 06	Valley Creek	155 00	<i>Pby. of New Orleans.</i>	
Fourth Creek	15 00			Geneva	5 00	New Orleans 1st	155 27
Goshen	7 50	<i>Pby. of Harmony.</i>		Gov. St. Mobile	142 00	do. 2d	13 20
Prospect	5 25	Camden	105 75	Associations	25 00		168 47
Bethpage	10 50	Cheraw	50 00		465 00	Synod of Ref.	
Individuals	2 00	Mount Olivet	15 50	<i>Pby. of Tuscaloosa.</i>		Presb. Ch.	1014 00
SYN. W. TENN.	40 00		171 25	Gainesville	330 00	Legacies	4172 78
<i>Pby. of Holston.</i>		<i>Pby. of Charleston.</i>		Ebenezer	6 00	Seminaries	271 08
Knoxville	143 48	Charleston 2d	295 79	Eutaw	25 00	Associations	100 00
Salem	40 00					Miscellaneous	9991 19

FORM OF A BEQUEST.

I bequeath to my Executors the sum of \_\_\_\_\_ dollars in trust to pay over the same, in \_\_\_\_\_ after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church in the United States of America, to be applied to the uses and purposes of said Board, and under its direction, and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors for the same.

*Honorary Directors for life* may be constituted by the payment of \$100 00; *Honorary Members* by the payment of \$30 00.

THE  
DOMESTIC MISSIONARY CHRONICLE.

VOL. XIV.

MARCH, 1846.

NO. 3.

Board of Domestic Missions.

For the Domestic Missionary Chronicle.

THE APPEAL OF DOMESTIC MISSIONS TO  
THE PATRIOT.

He who loves his country, must desire above all things that it should be a *Christian country*; by which is meant, that its population should be wholly imbued with the faith of the Gospel; every human being reconciled to God through Jesus Christ. The nearer we approach to this the better. It implies that the means of grace shall be fully and equally enjoyed through every part of our wide domain. There are districts where the truth has had free course for two centuries. There are even whole states, which, speaking comparatively, may be said to have the Gospel. But even in these, how many tracts are there, inhabited by thousands, where the Sabbaths are all silent? how many spots where churches ought to be, and are not? I say this is true, even of the old and settled states; deserts and barrens occur in these most fertile districts. There are two sorts of country, which, if left to their own efforts, can never have a full ministry in our day. There are, 1st, the chains of mountains, with their glens and gorges; and 2dly, the sandy strip all along the Atlantic coast. A notable example of what is meant may be found at our very doors, in the expanse of desolate country known as the Pines of New Jersey, a district in continual intercourse with our great commercial emporium, and in which there are, nevertheless, hundreds of neighbourhoods sunk in ignorance and irreligion. Such people cannot supply themselves with the Gospel; unless we take it to them, they must perish for lack of knowledge. If such be the case in one of the best supplied of the old thirteen states, what are we to think of those which are on the outskirts, and but newly settled? What are we to think of the mountains and the coasts of such? As we go from the centre of civilization, the atmosphere of religion becomes more rare; population, although vast in the aggregate, and amazingly on the increase, is thin and scattered in any given territory. The multitudes who go to the West, although by far the most adventurous, and brave,

and enterprising, are not always the most sedate, instructed, and pious. The caravans of travellers to Iowa, Wisconsin, and Texas, are not always travelling for conscience' sake; nor do they always, like their pilgrim-fathers, carry with them the preacher and the schoolmaster. Among these emigrants, there is many a younger son who has extorted the portion of goods, and is about to seek his fortune in hunting-grounds far from the restraint of old usage and law. *The population outstrips the tardy means of grace. The Church has not kept abreast of the column of emigration.* As the rivers pour into the great torrent of the West, so the floods of immortal beings pour into the valley of the Mississippi. As religion was not the prime motive in their removal, they have in many instances sat down without the Gospel. The very nature of the case has forbidden stated means of grace. The settlers are far apart, often divided by mountains or rivers, too distant to unite under a common ministry. Even pious emigrants find, after a time, that their children are growing up, tall, athletic, and vigorous, but wild and careless about divine things. Thus a secondary generation is rising, with a rapidity which appals the observer, in all our new states. The frontier settlements on every side are poorly supplied with the Gospel. It may be stated as a general fact, that churches and Christian privileges become fewer and fewer, further and further apart, as you travel to the extremes, till at length they cease altogether, except where some Missionary lifts up his voice in the wilderness to a mingled assembly of white men and Indians. I admit that when population reaches a certain point, the institutions of Christianity rise in connection with other tokens of civilization; but long before this point is reached, thousands of persons have grown up without the Gospel, to give character to these rising nations, and perhaps to oppose the subsequent entrance of the truth. It is the ductile metal that must be cast into the mould; it is the nascent condition of a people, in which their religious habits must be formed. Wait a little, and we find them already perverted by the thousand prejudices to which the natural

mind is subject, and which need no missionary to give them propagation. If possible, the means of Christian training should be applied from the very *origin* of a community. What but this renders our distant brethren in the West so easy a prey to the most dreadful forms of fanaticism and heresy? What but this causes hundreds of pretended teachers, wolves in sheep's clothing, whose ignorance is equalled only by their presumption, to gather multitudes of followers in those countries? Let no one for a moment understand me as using this language of our brethren of other Christian persuasions, even though they may differ from us on important points. We bid them God speed! They have far outstripped us. In particular, the preachers of the Methodist Church have been pioneers in this work, and in pursuance of a system admirably suited for such aggression, have carried the message of Christ to the very outposts of human habitation. God forbid that I should so speak of them! I mean the Mormons, the Shakers, and other varieties of monstrous absurdity, and often of hideous crime. These are phantoms which appear only in the twilight of Christian knowledge. They could not have found a place, if the Gospel had had free course. But the spread of population has been without a parallel in Christian history. It was but yesterday that we heard the names of Wisconsin, Arkansas, and Iowa; now they begin to bear with a formidable weight on the political scale. Our old maps must enlarge their borders to make room for Texas, which must have the Gospel, or perish. And far on the Pacific, Oregon looks to us for the ministry of the word. Apart from all considerations of right or wrong, war or peace, our people are pressing thitherward, and we are bound by every tie to send them the means of salvation.

I have omitted to mention a class of wants, which singly are not very awakening, but taken together, utter a lamenting and penetrating cry; I now mean the hundreds of people, settlements, neighbourhoods, and villages, which earnestly desire the Gospel. These are often composed of those who know what the Gospel is; who, before their emigration, sat, as we now do, in the midst of privileges, and who pant after God in their present wilderness. These cases are not all on our remote borders; they sometimes occur in the midst of Christian population, where for any cause the community is too weak to sustain the Gospel. To this class must be referred that very numerous class of small companies actually organized into churches, and crying vehemently for this privilege, but unable to procure it for themselves.

In some places, from peculiar reasons, the destitution is alarmingly great, and the evil con-

centrated. As a single instance, take the great city of New Orleans, in which the French population alone amounts to sixty thousand inhabitants. There is at this very time a clergyman of our Church, a native of France, highly acceptable to the French Protestants of New Orleans, and eager for the work, but there are no means for supporting him and his family in that expensive city.

You have now been invited to consider a few scattered portions of a great field. The matter for reflection is this: *In proportion as our people grow up, and spread without the Gospel, in that proportion must all our great interests be endangered.* Look at our present state, and make an appeal to facts. Which portions of our union are most happy? those which have the means of grace, or those which have them not? In what states, and parts of states, are there the most schools, the most order, the most subjection to law, the most domestic quiet? Where are there the greatest industry, ingenuity, thrift, success, and love of peace? Where do we find most violence, fighting, duels, and other murders? where there are most, or where there are fewest churches? Where do the decisions of law have most validity, and proceed most quietly to execution? And once more, what must be expected, as the state of our country, if we let things go on, as they now do, at the period (inevitable on this plan) when the preponderating power in our government shall be *that portion which is without religion?* when we shall have (not two or three,) but a hundred infidels in Congress; when not two or three but a whole faction shall cry down education and religion, as inimical to freedom; and when the old Christian ingredient, once so strong in our commonwealth, shall be dissolved and merged, and all but obliterated by the flood of contrary admixtures? This is what we would prevent, and we know no means of prevention but the Gospel. This is what our Church has been aiming at for a series of years, by means of its Board for Domestic Missions. Will you help them in this truly great and good work? Will you aid hundreds who are now toiling in the distant field? Will you lend an arm to hundreds of struggling churches, which, but for your aid, must still sit in silence? There is no outlay of money in Christian beneficence, which seems to me so safe, or which brings such returns. You will never repent having made this gift to your country. Its results are all within ourselves. It is the best armament we can raise. The effort is better than fifty successful wars, although each of them should secure a degree of latitude, and extend the area of freedom from the Equator to the Pole.

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## Letters from Missionaries.

### Illinois.

FROM A MISSIONARY IN CRAWFORD COUNTY.

*The field—its moral aspects, difficulties, encouragements. . . . Extent of the field here.*

*This village* has a population of about five hundred. The people are generally engaged in farming. The town looks old and dilapidated. Our church has about *twenty* members, with a Sabbath school, and weekly prayer meeting. Our house of worship was once a carpenter's shop; it is badly fitted for its present use, and makes a poor appearance. Many of the families in our congregation live in the timber-land west of the village, from two to eight miles; part of the preaching is among them, but no Sabbath school—the owner of the school-house will not allow it.

*The prairie*, at the south end of which is our village, is seven miles from north to south, and three miles east and west, and has a population of over four hundred. There are three Presbyterians, and a few Methodists. There is but very little religious influence among them, and but few of them attend any place of worship.

*H. . . .* two miles above the prairie, has one hundred and fifty people in it; two or three groceries. Occasional circuit preaching in the school-house—not a single Presbyterian. have preached there to a small audience. Six miles further up the river, is

*Y. . . .* with three hundred people in it; one steam distillery—one school-house, free for all denominations—a few Presbyterians, some of whom seem but little to regard their characters as such. West of this, there is a vast moral waste.

#### *Moral condition.*

The moral condition of the people, it must be acknowledged, is deplorable. Groceries are plenty, and too much frequented. Schools are either very scarce, or very poor, and irregularly kept up and attended. Sabbath profanation of almost every kind, abounds in almost every place. Sabbath schools are not kept up in many places, for want of suitable teachers. Infidelity and error, in some places, are bold; and others, who are not openly infidel, too seldom go to church themselves, or encourage their families to go. There has also been a criminal and humiliating apathy in some church members, who have too often neglected preaching and prayer meeting, and, it is to be feared, the less public duties of religion. And some, left as sheep without a shepherd, have turned back to the world.

### *Encouragements.*

Yes, amidst all this moral darkness and desolation, I think there is much to encourage me; and it seems especially so, since returning health has enabled me to labour. There are *some* earnestly engaged in prayer for the conversion of sinners. Others feel the need of effort to sustain the Gospel, and provide places of worship, and are willing to do their full part in both.—Some very promising children attend church and the Sabbath school here, whose parents are neglectors of religion. The attendance on preaching here was very good, until the sickness came on. It is again encouraging since I have been able to preach. Our meetings have been solemn, God's people have been refreshed, and there is reason to hope and believe that the truth is making impressions on the minds of some, who have hitherto been thoughtless and careless. . . .

FROM A MISSIONARY IN FULTON COUNTY.

#### *Call for good, self-denying Ministers.*

. . . Are there none to help us in our arduous work here? Are there from seventy-five to one hundred sent forth from our Seminaries annually, and none for the wide-spreading prairies of Illinois? Our people are scattered in groups, all over the face of the country, and each little community lifts up an imploring voice for the Gospel. "Our souls," say they, "are famishing for the bread of life; society is suffering for want of wholesome Gospel influences; our children are growing up in an atmosphere that is poisoned by errors of almost every character. Can you not find a man for us?" Such is their language. We need at least three Missionaries, who will travel two-thirds of their time, and the Presbytery will do all it can to support them, with but little assistance from the Board. There are three or four men, in one or two churches, who will pledge themselves to support one. The people are becoming more able every year, and their support may be confidently hoped for. . . .

### *Indiana.*

FROM A MISSIONARY IN WASHINGTON COUNTY.

*Some evidence of God's presence—Houses of worship erected—Want of Divine influence—Great prospective importance of present Missionary efforts.*

. . . In my entire missionary field, *twenty-two* members have been added to the churches on examination. Thus we have some evidence that the Lord has not entirely forsaken us. We

have, during the past year, completed two comfortable houses of worship. During the last three months, nothing of very special interest has occurred. My congregations are good, but alas! the influences of the Spirit are withheld, and consequently, the work of conversion does not go on. Christians, I trust, feel and deplore this sad state of things, and are beginning to humble themselves, and supplicate a throne of Grace for the outpouring of God's spirit, without whose aid, the best efforts to build up the kingdom of the Redeemer, will be in vain.—“Paul may plant, and Apollos may water, but God alone giveth the increase.” I do hope that God's set time to favour this part of his Zion, is not far distant; for this we would labour and pray.

To build up Presbyterian churches in this, and many other portions of the West, will be the work of time. Still, the good seed must be sown, and it will one day bring forth an abundant and glorious harvest. Those who are now engaged in organizing churches, are doing an exceedingly important work; for although at present they are feeble, they are destined, at a future day, to exert a great and salutary influence. The whole region around the Falls of the Ohio, will one day be populous, so that it should be our object now to establish Presbyterian Societies, however small, in every place where it is practicable; for the time will come, and it is not far distant, when they will grow, and be made strong by a population from the older States. This county is not surpassed by any in the State, in point of fertility and health, and is destined to be thickly populated. How important, then, that its population should be brought under a healthful, Gospel influence! For the accomplishment of an object so important, I have been, and still am employing my feeble efforts. . . .

FROM A MISSIONARY IN DE KALB COUNTY.

*Why the Church should sustain, and increase her Missionaries in the West. Organization of new Churches.*

The one great fact, that the West is full of untaught, impenitent sinners, who can be saved only through the blood of Christ, and that this salvation is made known to them by “the foolishness of preaching,” should not only rouse the Churches to sustain the missionaries already in the field, but also to send out the hundreds of men needed in this great warfare against sin and Satan. How can we hope to accomplish much, when there is only here and there a sentinel stationed throughout this great valley, hardly within hearing of each other, leaving so much unoccupied ground for the enemy to act upon? And whatever the Church may do,

the adversary is never idle. His forces are numerous—they are all in motion, each one at his post, working with his might.

Owing to continued sickness, I have not been able to perform as much labour the last quarter, as I have desired, and what I have done, has been in great weakness. About one year since, two churches were organized within my bounds, of seven members each. Each of these churches has nearly trebled its number, and many more have had the subject of their soul's welfare set before them, and sent home to their hearts by the Holy Spirit, so that we have good reason to hope, they will soon “surname themselves by the name of Israel.” At our last communion, in one of my churches, five were received into fellowship. Two weeks since I organized a church in Steuben county, north of De Kalb county, of eight members, to whom I administered the Lord's Supper. I had the satisfaction of introducing a brother to this field, and leaving him as a stated supply to this new-born church. The prayers of Zion are earnestly implored for this little vine; it is planted in a hard soil, and needs the continual influences of the Holy Spirit to keep it pure, and cause it to grow and produce fruit. . . .

FROM A MISSIONARY IN PREBLE COUNTY.

*Increased encouragement to labour.*

. . . The state of my health has permitted me to labour only about one-half of the last quarter. At my stated points of preaching, I have not only my usual, but increased encouragement to labour. The number who attend preaching is not only greatly increasing, but there is also greatly increased attention to what is preached. And as I visit from house to house, I find some who are inquiring “what they must do to be saved,” and others are indulging the hope, that they have passed from death unto life; who, we hope, when an opportunity shall be offered them, will feel it to be both their duty and their privilege to join themselves publicly with the people of God. . . .

FROM A MISSIONARY IN PORTER COUNTY.

*A Refreshing Scene—Revival of Religion.*

\* \* \* \* Since the close of the quarter, we have had a refreshing season in this church. Brother T—, of Sumpter's Prairie, came and assisted me at our communion, on the 2d Sabbath in January; we had some extra services,—the Lord, in infinite mercy was pleased to bless the labours of his servants. The people of God were much humbled for their past sins. A spirit of prayer was poured out upon us, and when our own hearts were in the work, abased before God for our sad declension, then sinners

began to cry for mercy. Some fifteen were awakened, and seven or eight express a hope that they have experienced a change of heart; others are yet anxiously concerned. I trust the work has but commenced. In visiting yesterday I found a new case of awakening,—and our inquiry meeting on last evening was quite fully attended. Truly the Lord has been merciful to us in our sad declension. Thus far the work has not embraced any except the young, with one single exception. Oh! that it may only precede the abundant shower of divine grace, which shall pervade this whole region of country. I trust that with the whole heart, I can ascribe all the praise, and the glory to God. “Not unto us, not unto us, but unto His name be all the glory.”

There is also a good work now in progress in the Church at South Bend.

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### Ohio.

FROM A MISSIONARY IN WOOD COUNTY.

#### *A Season of Refreshing:*

Through the blessing of God, I am permitted at this time to communicate something more, and better than usual. The Lord appeared on our side, and has done great things for us, whereof we are glad. In Milton Church we have had a refreshing season, from the presence of the Lord. Near the close of October, I attended the funeral of a young female in the neighbourhood, who had expected to attend the communion on the next Sabbath. Her death, at such a time, seemed to make a deep impression on the congregation; both professors and non-professors appeared to feel that God was dealing with us in a manner that should not be suffered to pass unimproved. I preached on Thursday, Friday, Saturday, Sabbath, and Monday, and it was evident that the Lord was with us indeed, and as I humbly trust, made his word the power of God to the salvation of a number of souls. On the Sabbath we had the privilege of admitting seven to the communion of the Church; six on examination, and one by certificate. This may seem to you and to others who are accustomed to seeing greater things, like “a day of small things;” but to us, who are labouring in the wilderness, it furnishes ground for rejoicing. One of the persons who joined in communion on examination was the father of the young female whose death I mentioned above. He is a man of about sixty years of age. Two others were his sons, very interesting young men. Thus God is still giving us evidence that he is no respecter of persons, but is faithful to all who call upon him.

The Lord has also revived his work in Beaver Creek. There has been a very interesting state of things among the young people of that place;

sixteen or seventeen of them have been inquiring with anxiety, and what adds to the interest is, that the majority of these are young men. Some of them are the children of Methodist families, and some of other denominations. The work seems to be genuine; but we must wait to see the result. Some are now rejoicing in the hope of the Gospel. May the Lord carry on his own work in his own way. We greatly need a house of worship, but the people are not able to build. . . .

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FROM A MISSIONARY IN DELAWARE COUNTY.

#### *A new Church organized.*

. . . : A Presbyterian church was organized by a committee of the Presbytery of Marion, the latter part of October, in Porter township. Fourteen were received at the time, and others who had not then obtained certificates will unite with them at their next communion. This church has been raised up in a very destitute region, where I have occasionally preached during the past year, and there is reason to expect, with the blessing of God, it will become useful, and respectable in numbers. They have had a good Sabbath school in operation the past season, and recently have organized a Temperance Society, with encouraging prospects of usefulness. The church is making an effort to build them a house of worship, and also to secure my labours for a portion of the time. They will, for a short time, need assistance from the Board, and I know of no people more deserving of it.

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FROM A MISSIONARY IN HARDIN COUNTY.

#### *Favourable Indication.*

. . . Throughout my field, there seems to be an improvement in the attendance on the means of grace, and louder call for more preaching with a better prospect of usefulness. A favourable indication is manifest, by a deeper concern for the interests of the Church. Christians are alarmed in view of the low state of Zion, and are beginning to inquire with solicitude, what can be done to throw off this dreadful apathy? They seem to be really “grieved for the affliction of Joseph.” We hope the little cloud is rising, and will soon be seen drawing near, rich with blessings, watering this whole portion of God’s heritage. . . .

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FROM A MISSIONARY IN FRANKLIN COUNTY.

#### *Distressing Sickness—A good Work doing.*

. . . In this neighbourhood, not a family has escaped the crushing hand of disease. Some whole families have been prostrated at the same



time, and for a short period it was difficult to find a sufficient number who were well, to administer to the wants of the sick. I was taken sick, and brought near the grave, but God in mercy raised me up. I have never laboured harder than during the present year. I have been able to preach the Gospel, visit the sick, instruct the ignorant in private conversation, as well as from the pulpit, during the whole year, with the exception of three weeks, when I was confined with sickness; and I feel thankful that my labour has not been in vain in the Lord. It is now a little more than one year since I came to reside in this neighbourhood. When I came here, intemperance, Sabbath breaking, and gathering together for folly and sin, were prevalent; but these things are done away, and at present, the young, the middle-aged, and the old, are found going to the house of God on the Sabbath, and lead a different life. As the neighbourhood has a mixture of Welsh and English, I preach on the Sabbath in the forenoon in English, and in the afternoon in Welsh. My conversations with the youth are always in English, and our Sabbath schools are conducted mostly in English. And as we are at present sowing the seed, we venture to hope, through the grace of God, that we shall see good fruit to his honour and glory, in the salvation of souls. . . .

### Kentucky.

FROM A MISSIONARY IN BRACKEN COUNTY.

#### *Revival of Religion.*

My time is divided equally between the two congregations of Sharon and Augusta. During last summer and autumn, the attendance on the preaching of the Word, had been very much increased. The people of God seemed to be encouraged, and much interested, for the souls of their friends and neighbours. Our prayer-meetings were well attended, and the Church appeared unwilling to rest without God's blessing. They cried unto the Lord, and, blessed be his name, we have had evidence again, that the prayers of his people are not in vain. On the 20th of November, the day appointed for thanksgiving, we commenced a meeting, our meeting continued until the Tuesday week following. The Spirit of the Lord was evidently present in power; Christians were quickened, and encouraged, and sinners were convicted, and, as we trust, hopefully converted to God. There were *twelve* who professed a hope in Christ. The next week we commenced a meeting in the Sharon church, which lasted ten days. Here also, we had clear evidence that God was present by his Holy Spirit. Great solemnity, and deep feeling, pervaded the congregations; *nine* persons were received into the

church on examination. At the close of this meeting, we commenced at a school-house, three miles from Augusta. At this point, I have been preaching on the afternoon of the Sabbath when I preach in Augusta. Our meeting lasted eleven days. Here we had our most interesting meeting: I never witnessed greater solemnity, nor deeper feeling. Every Christian felt that it was good to be there; *fifteen*, on examination, were received into the church, among whom, was an aged man of about three-score years and ten. I had visited him, and learned from him that he had been blessed with a pious mother, who was a member of a Presbyterian church, on the eastern shore of Maryland. She is now dead. I reminded him of his pious mother, it seemed to touch his heart. He had been baptized in infancy. The prayers of God's people will be answered, if it be even at the eleventh hour.

This is an interesting point, but until recently it has been overrun with Campbellism. There is one man whom God has had here for years as a light. He is a man of noble spirit, and is anxious to have erected a good house for the worship of God. He is a man in moderate circumstances, and yet is willing to stand for one-half of a good brick house. He does his own work; I have not met with such a man before, among our Presbyterians. Do you not know of some individual, or individuals, who would love to help such a man to build a church in a destitute region, where a large congregation meet to hear preaching? It is an important, and most promising field.

Since the foregoing was received, we have had another letter from the same Missionary, from which we give a brief extract.—Ed.

. . . Our prayer-meetings have been well attended during the last quarter. The Lord has been with us by his Spirit; sinners, we believe, have been converted, and Christians greatly encouraged and strengthened. To the church in Augusta, *twenty-five* persons have been added, on examination. To the Sharon church, *nine* have been added on examination. The Lord has done great things for us in this county, whereof I trust we are glad. Our prospects are very bright here; indeed I am afraid to say what I believe on this subject, fearing it might be considered extravagant. I will only say, the good cause is evidently on the advance. . . .

FROM A MISSIONARY IN FLEMING COUNTY.

#### *The cause of Christ is gaining ground.*

. . . Our congregations continue large and attentive, and we have abundant reason to believe the cause of Christ is gaining ground in the midst of us. There has been considerable

interest throughout this field, during the summer and fall. A goodly number have been thinking seriously of the salvation of their souls. Our weekly prayer-meetings are well attended, and from present appearances we cannot but hope, will result in good to the church. At our last communion in this place, in October, we had a solemn, and interesting meeting. Our congregations were large, and attentive during the whole meeting. On Sabbath there were not less than *two thousand* persons present. It was one of the most solemn seasons I ever witnessed; the galleries, aisles, and doors were crowded, and many went away, not being able to obtain a place in the house, and during the whole service the most profound silence prevailed; while the fixed attention—the solemn countenance, and the falling tear, told plainly that God was there; and when God's children, gathered around the sacramental board, the Saviour was present of a truth and made himself known to his people, in the breaking of bread, they enjoyed a rich repast while feasting at his table. . . .

### Tennessee.

FROM A MISSIONARY IN MCNAIRY COUNTY.

*More than ordinary interest among the people.*

I have, as you know, three stations, and min-

ister to three small churches. Since my last report, I have administered the Lord's supper in each of these churches, and at all of them we felt that it was good to serve God. At each place the encouragement to continue my labours, was cheerily increased. Professors of religion were encouraged, quickened and comforted; and many who were not professors, appeared solemn, and impressed. Good, much good I hope, was done at each of these meetings, which were continued from four to five days. At Bethel especially, the power of the Holy Spirit seemed to be present. A goodly number manifested deep solemnity, and pungent sorrow for their sins: several at the close of the exercises, professed to have found peace in believing. I would not call what we have experienced, a revival, but it is certainly a very interesting state of things; and I trust it will continue, and be increased, until we can say in truth and joy, "The Lord hath revived us." Some were added to the church, both at Bethel and Ramah; none, however, from those who had recently expressed a hope. I am from principle opposed to such hasty admissions; at our next communion, which will not be until the severity of the winter has passed, I hope to be permitted to gather in the fruit from the good seed sown at our late meetings, and from Sabbath to Sabbath. The numbers that attend my preaching, are still increasing.

## RECEIPTS IN THE TREASURY AT PHILADELPHIA.

IN MARCH, 1846.

SYNOD OF NEW-YORK. <i>Pby. of Hudson.</i>			
Colikoon ch, N Y 3 38; Coshocton and Burcher's Settlement, 5 78	9 16	<i>Pby. of Newton.</i>	
		Greenwich ch, N J, 90 36; Rev Thaniel B Condict, Stillwater, N J, to con. him an hon. mem. 50	140 36
		<i>Pby. of North River.</i>	
Smithfield cong, N Y 1	29 73	<i>Pby. of Raritan.</i>	
		Lambertville ch, N J	35 00
		<i>Pby. of Luzerne.</i>	
		Kingston ch, Pa	15 56
		SYNOD OF PHILA. <i>Pby. of Phila.</i>	
		Tenth Presb. ch, Phila. Robert Souttern, jr, 100; "A friend," through the Pastor, 25; a mem. of the Seventh Presb. ch, 10; miss. soc. of the Ninth Presb. ch, Phila. 22 50	157 50
		<i>Pby. of Newcastle.</i>	
		Wilmington ch, Del. in part,	40 00
		<i>Pby. of Donegal.</i>	
		State Ridge cong. addl.	9 00
		<i>Pby. of Baltimore.</i>	
		Bridge st ch, Georgetown, D C, coll. 23 79; donations, 10; First ch, Baltimore, Md, in part, 414	447 79
		<i>Pby. of Carlisle.</i>	
		John Stuart of Graceham, Frederick 'co, Md, 10; Sherman's Creek and mouth of Juniata chs, Pa, 20; Shippensburgh, ch, Pa, 108; Big Spring ch, Pa 11; Middle Spring ch, Pa, 22;	
SYNOD OF N. JERSEY. <i>Pby. of Elizabethtown.</i>			
Lamington cong. N J in part. 80 50; First ch, Elizabethtown, N J addl. 10	90 50		
		<i>Pby. of New Brunswick.</i>	
South Trenton ch N J 15 07; First ch, New Brunswick sab. sch. for a sab. sch. library in the West, 10	25 07		
		<i>Pby. of W. Jersey.</i>	
Williamstown cong. N J	7 00		

Dickinson ch, Pa, 30; a friend in Mercersburgh, Pa, 10	211 00
<i>Pby. of Huntingdon.</i>	
Huntingdon cong. Pa, 70; David Stewart Esq of Colerain Forges, Pa, 10; Thomas C Crain, 50 cts; Elizabeth McCartney, 25 cts; Mifflintown ch, Pa, bal. of a former subscrip'n, 5	85 75
<i>Pby. of Northumberland.</i>	
Briar Creek ch, Pa, 3 70; Orangeville ch, Pa, 1 50; Williamsport cong. Pa. in part, 28; Danville ch, Pa, 100; Milton ch, Pa, in part, 15; Lewisburgh ch, Pa in part, 42	190 20
<i>SYNOD OF PITTSBURG. Pby. of Blairsville.</i>	
Presb. ch of Johnstown, Pa	10 00
<i>SYNOD OF WHEELING. Pby. of Steubenville.</i>	
Centre cong. Ohio,	2 90
<i>SYNOD OF OHIO. Pby. of Zanesville.</i>	
Cambridge ch, Ohio, 5	5 00
<i>Pby. of Coshocton.</i>	
Mount Eaton ch, Ohio!	18 00

<i>SYNOD OF VIRGINIA. Pby. of Greenbriar.</i>	
Jackson ch, Va, 1 33; paid to a miss. by Pby. 5	6 33
<i>Pby. of W. Hanover.</i>	
Treas. of Pby. thro' the Farmers' Bank of Va, 45 50, and 31 25	76 75
<i>MISCELLANEOUS.</i>	
Rev J G Ralston, in part to con. him an hon. mem. 5; a friend to the negroes, 1; N Hackensack, N Y, B Everett, 50 cts	6 50
Total,	\$2659 22
<i>FOR THE CHURCH EXTENSION FUND.</i>	
Donation of the Rev J J Janeway D D	200 00
Dover ch, Del, per Rev Thos G Murphy	5 00
West Liberty ch, Ohio, per Rev James H Gill	5 00
Smithfield cong. N Y per Rev Wm J McChord	7 25
Cross Creek cong. Pa per James Lee	28 00
Titusville ch, N J per Rev G Van Artsdaten	5 00
Duane st Presb. ch, NY per H Auchincloss, Esq	5 00
McK. J. thro' Wm Garvin Esq, Louisville, Ky	50 00
Total,	\$305 25
THOMAS HOGE, Treasurer.	

RECEIPTS IN THE TREASURY AT PITTSBURG, IN DECEMBER, 1845.

<i>SYNOD OF PITTSBURG. Pby. of Ohio.</i>	
Bethel ch, Ohio, in part, 25; Second Presb. ch, Pittsburg, Sligo, S S 58 cts; Racoon ch, 34 19; do. fem. miss. soc. bal. 4 62; East Liberty ch, 30	94 39
<i>Pby. of Blairsville.</i>	
Greensburgh ch, bal. 4 25; Bethel ch, 9	13 25
<i>Pby. of Redstone.</i>	
Rehoboth ch,	30 00
<i>SYNOD OF WHEELING. Pby. of Washington.</i>	
East Buffalo ch, j	8 00

<i>Pby. of New Lisbon.</i>	
Poland ch,	2 00
<i>Pby. of St. Clairsville.</i>	
A member of Cadiz ch,	10 00
<i>MISCELLANEOUS.</i>	
Mrs E Gray,	3 00
Total,	\$160 64
J. D. WILLIAMS, Treasurer.	

RECEIPTS IN THE TREASURY AT LOUISVILLE, KY., IN DECEMBER, 1845.

<i>SYNOD OF CINCINNATI. Pby. of Cincinnati.</i>	
Springfield, Ohio, 30; Fifth ch, Cincinnati, 10 27; Pleasant Ridge, 8 30; Goshen, 122 67	171 24
<i>SYNOD OF INDIANA. Pby. of Salem.</i>	
Owen Creek, 4 85; Utica, 5 15; Bloomington, 13 05; Bono, 2 50; New Philadelphia, 2 72; Livonia, 6 73; New Albany, 100	135 00
<i>Pby. of Vincennes.</i>	
Hopewell,	20 40
<i>Pby. of Madison.</i>	
New Lexington, 4; New Lexington and Eaton, 10	14 00
<i>Pby. of Crawfordsville.</i>	
Indian Creek, 3 05; Bethel, 1 87; Thornton, 25 cts; Waveland, 10	15 17
<i>SYNOD OF N. INDIANA. Pby. of Logansport.</i>	
Logansport,	4 00
<i>Pby. of Lake.</i>	
North Bend, 13; Sumptions Prairie, 7 40; a friend, 50 cts	20 90

<i>Pby. of Fort Wayne.</i>	
Fort Wayne, for the hon. mem. of Rev H S Dickson,	50 37
<i>SYNOD OF KENTUCKY. Pby. of Louisville.</i>	
Third ch, Louisville, bal. 4; Shelbyville, 115 05	115 05
<i>Pby. of Transylvania.</i>	
Greensburgh, 14 43; Bethel, 10 60; Edmonton, 7 33; Mrs E L Lapsley, 5; Pulaski and Somerset, 22 17	59 53
<i>Pby. of West Lexington.</i>	
Frankfort,	203 00
<i>Pby. of Ebenezer.</i>	
Hinkston, 3; Augusta and Sharon, 3; Paris, 50	56 00
<i>SYNOD OF MISSOURI. Pby. of St. Louis.</i>	
Second ch, St Louis, bal. 5	5 00
<i>MISCELLANEOUS.</i>	
J H Stevenson, 5; sales at depot, 25	30 00
Total,	\$899 66
WM. GARVIN, Treasurer.	



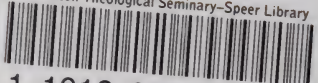


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